Evangelical Christendom

"[illegible] Gospel among [illegible] Christ."

Sept.-Oct., 1926.

Christian Unity: The Present Position

HAS the Lambeth Appeal spent its force? We do not believe that it has done this, but we are as convinced as when we commented on its appearance that a great change of outlook must take place before its ends are achieved. The spirit that lay behind the Appeal for Unity was excellent, but the crucial ambiguity as to the meaning of the expression, the "Commission of Christ," has proved the weak point in all the negotiations that have taken place since its publication. Taken by itself the generous terms of the document seemed to promise a vision of the Catholic Church which would attract men of good-will everywhere and open the door to frank interchanges of opinion that would lead them to build bridges for a broader ecclesiastical unity than has been seen in the Reformation Churches. But when the Resolutions were read it was at once evident that two minds were imbedded in the phrases. One section of the Bishops saw a vision of a reunited Reformation Church that would make the divisions of our common Christianity disappear in a consuming zeal for closer brotherhood—the other with eyes fixed on the dogma of Apostolic Succession made it clear that unless this dogma were accepted in practice whatever theoretical views might be held on the subject there could be no ecclesiastical reunion where it most concerns us—in the Home Church. We said this six years ago, and the experience of the years that have passed proves the truth of our forecast and the inability of affecting an agreement where men stand fundamentally separated on a vital point.

Dr. Carnegie Simpson, the new Moderator of the Federal Council of the Evangelical Free Churches, has just pronounced the valedictory address on the Lambeth Conferences between Churchmen and Nonconformists. He spoke with deserved enthusiasm on the spirit of the Appeal and its passion for unity. "It was a great Christian invitation which did honour to our brethren of the Anglican Episcopate who sent it forth." The Conferences that followed the Appeal made it clear that on fundamental doctrine the Churches of the Reformation stand together. The question of the Ministry divides the Church of England from Nonconformists. In the Great Church there must be room for all that has proved of spiritual value in the Churches that has been blessed by God. That was admitted. The Episcopal members of the Conferences admitted that Free Church Ministries are "true ministries of Christ's Word and Sacraments in the Universal Church." That declaration is on record, and is an historical landmark that must bear fruit in the future, for its logical and practical deductions must colour all that is in the womb of the future relations between the National and the Free Churches. As Dr. Carnegie Simpson says: "If the Bishops who have issued this would act upon it recognising these Ministries which are within the Church, as also within the Anglican branch of the Church—and far from Anglican principles absolutely vetoing this, the very thing has occurred more than once in Anglican history—we should have taken a great step towards unity." They did not act on this—they demanded Ordination of Free Church Ministers *sub conditione*, and by so doing made it plain that whatever might be said of the Church of God the Anglican Bishops narrowed their Church to something less inclusive than they had declared

organisation. The more we study sound philosophy the more convinced we are that it is rooted in the mind of Christ, and that the Christ mind supplies the answer to the hard questions that are being asked. And Wesley knew Him Whom he had accepted as Saviour, he was a mighty student of the Word and a man of Prayer. Is it any wonder then that he who sought Truth when he found it discovered what we know to-day to be Truth? Truth is one throughout the ages. Wesley was a great reader and very human. One of the chief merits of Dr. Eayrs is his gift of making us see the man behind the thinker and the organiser. We are apt to forget that Wesley was a scholar whose scholarship and broad interest in humanity made his tastes a stumbling block to some of his followers. Had they attempted to follow his philosophy probably they would have ranked him as a heretic, for it would not be understood by them, and that would be enough to secure his condemnation! Wesley was no despiser of Reason, but he knew her limitations. He confesses that he had doubts of practically all things except those found in Revelation. He gave emotion its true place in religion, and yet he repudiated with all the strength of his being the notion that men should base their salvation on anything like feeling. He knew that he himself was a "Spirit come from God, returning to God" and his whole outlook was spiritual. It may be that Dr. Eayrs has discovered something more in Wesley's philosophy than Wesley consciously apprehended, for we are all liable to read our own thoughts back into the thoughts of others. On the other hand, Wesley had so much time for contemplation that it would be strange if he had not made for himself a working philosophy which shows a great similarity to prevalent thought in our day. Let us not forget that Butler and Berkeley were familiar to him, and in spite of their eighteenth century date they have much to teach us moderns!

We think that as Dr. Eayrs has refuted a number of mistaken ideas concerning the life and outlook of Wesley, he has established the position of Wesley as a Church Founder. We are well aware of all the documentary evidence that has been brought forward on both sides. Deeds and the general tendency of his writings are much more important than isolated sayings. Wesley, by his ordinations and by his general attitude to the National Church when it limited his freedom and tried to shackle his work, proves that much against his will he saw that the Methodists would, by force of circumstances, be compelled to form a Church and during his lifetime he saw his Evangelical life and teaching embodied in an organisation. And the greatness of that organisation is better known to Methodists than it is to the outside world. No man for more than two hundred years has affected the spiritual life of mankind so deeply as John Wesley.

World's Evangelical Alliance (British Organisation)

Founded 1846. Incorporated 1912.

BRANCHES of the World's Evangelical Alliance exist not only in many parts of the United Kingdom, but also in the principal countries throughout the world.

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Evangelical Christendom

"Watch ye, stand fast in the faith, quit you like men, be strong."

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that Church to be. As Dr. Simpson summed up the situation, "while episcopacy may be essential to union, an episcopacy which insists on re-ordination is fatal to union."

The Lambeth Bishops, by inviting union all round, have failed to secure Union anywhere. The Malines Conversations have reached a similar impasse, because the papal representatives insisted that their organisation is of Divine origin and must be accepted. In both cases order is made doctrine, and the order that is insisted upon is the growth of historical causes and is based on the logical or ecclesiastical conceptions that have no place whatever in the Scriptures and in primitive Church History. Men have exalted their traditions and have made of none effect the glorious liberty of the children of God. They have been more intent on what is secondary in the New Testament than on what is primary in its teaching, and the result is the breakdown of an appeal that warmed the hearts of all Christian men. The aim of the Appeal commanded the goodwill of all followers of the Saviour—but the conditions underlying the Appeal as interpreted by the Lambeth Resolutions and as expressed by a section of the Anglican Communion made Union impossible. This is the result of the divided condition of the Church of England. Historically it is a Protestant and Reformed Church that never unchurched the great Reformed Churches on the Continent. To-day Anglo-Catholics accept a semi-Roman—and some of them an entirely Roman—conception of the Church of Christ, which they believe to be essential for the "validity" of Orders and Sacramenta. They base their convictions on Apostolical Succession—something that is not found in the Bible—and insist on either the possession of Episcopal Orders or union with the Papacy as necessary for the preservation of the life of the Church of God. As long as this section is able to restrain the action of the National Church there can be no hope of ecclesiastical Unity.

We of the World's Evangelical Alliance who hold that all who love the Lord Jesus Christ in sincerity are one in Him, have a great work to do. The pause, as it has been called, in the Conferences between members of the National Church and Nonconformists—makes it incumbent upon all Evangelicals to draw closer together and to prepare the way by their open acknowledgment of their oneness in Christ for a closer union. The failures we have noted are due to the absence of real unity at the centre. If there had been such unity the bridges would have been built. There has always been and is a great gulf between the Sacerdotal and the Evangelical conceptions of the Church. The Gospel came to abolish caste—the sacerdotalists have created a Priestly Caste which is foreign to the Gospel which acknowledges the Priesthood of all believers and in this respect makes no difference between the royalty of the Priesthood of Ministers and People. The Christian Ministry is rooted in the New Testament and in primitive History—the dogma of Apostolical Succession is the outcome of similar ideas that have given birth to the Papacy. And as long as these are proclaimed to be essential to Unity—there can be no Unity between the upholders of these views and Evangelical Christians who are not historically within the Churches that contain a powerful section which proclaims them to be fundamental. We who acknowledge the right of private judgment and the freedom of access of the soul to God without any priestly mediator, are essentially one, and by strengthening the bonds between us and proclaiming our unity by united prayer and service we shall do much to advance the Kingdom of God and the Church of Christ. The breakdown at Lambeth is a summons to us to work and pray for the growth of heart unity that cannot fail to find expression in a wider and deeper sense of Christian Fellowship.

Notes.

At 19, Russell Square.—Since the last issue of EVANGELICAL CHRISTENDOM, concerning which, by the way, we have received some congratulatory letters from home and abroad, the General Secretary and Staff at the Alliance House have been occupied with intensive work, which has included the preliminary arrangements for the world-wide observance of the Universal Week of Prayer, January 2nd to 8th, 1927. We include the letter of invitation and universal topics for Prayer on another page, and draw attention to the influential signatures attached. These, however, only represent the home signatures; we hope to give particulars of the colonial and foreign signatures in our next issue. Already there are indications that the 81st observance of the time-honoured Week of Prayer will be on a wider scale than ever before. We ask all who read these lines to co-operate in the local arrangements for united gatherings, and to ensure the arrangement of such gatherings by stirring up local clergy and ministers.

The 80th Anniversary Thanksgiving Fund.—Another important interest which has been occupying attention at headquarters is the new Thanksgiving Fund which the Council have inaugurated to mark the 80th Anniversary of the Alliance, reached on August 21st last. We desire to make it clear that this Fund is required partly for new work, and in accordance with the urgency of the present outlook. It is important to emphasise that all gifts to the fund must be *additional to our ordinary income*. The Council hope and believe that readers everywhere will, after reflection upon the great and useful work accomplished by the Alliance during the past 80 years, be prompted to give or promise donations, so as to enable an appeal to a wider constituency.

To start the Thanksgiving Fund, and to raise the first £1,000 a generous friend, who desires to remain anonymous, promised the General Secretary a gift of £500, on the condition that a similar sum was forthcoming through five gifts of £50 each, five gifts of £25, and twenty-five gifts of £5. This was a challenge to faith, but we are thankful to announce that the response to appeals in this connection has been successful, and the conditions mentioned have been fulfilled, so that the first £1,000 has been raised. We hope before our next issue that this record may be greatly exceeded, and that friends everywhere will join us in prayer that the full amount of £10,000, every penny of which is required, may be raised within the twelve months from August 21st last.

Roman Catholic Relief Bill.—We have already pointed out that this Bill calls for immediate and individual action by all Protestants to secure its defeat in the House of Commons. Fortunately the Bill was crowded out of the Session which closed early in August, but we have little doubt that all possible pressure will be brought to bear on the Government to give it facilities as soon as possible after the reassembling of Parliament in November. Let us be quite clear and state that there is serious danger that the Bill will go through. On the other hand, while no right-minded Protestant wishes unnecessary disabilities to follow Roman Catholics because they are such, there are abundant reasons why this Relief Bill should be opposed in the most strenuous manner. Its intention is to undermine the Reformation Settlement and to remove, under plea of obsolete statutes, necessary safeguards enacted by our forefathers having the Reformation in view, as well as the unchanging menace of Roman Catholicism. If the Bill passes, the next step will be an attack upon the Protestant succession to the Throne and the Act of Settlement. Our streets will be made use of for a parade of Roman-Catholic dress and processions similar to what can be seen *ad nauseam* in Latin countries. It is safe to say also that the Bill, if passed into Law, will start new contentions which could be avoided. At the present time, although such words as "disabilities" and "relief" are used and urged, Roman Catholics, as such, suffer very little in this connection, and not at all if their privileges in this Protestant country are examined in the light of their treatment of Protestants in Roman

Catholic countries. We urge all who can do so not only to write themselves to their local Member of Parliament, but systematically to visit and ask their friends to do the same. The following is a suggested letter to Members of Parliament:

Sir,

ROMAN-CATHOLIC RELIEF BILL.

As an elector in your constituency, may I urge you to do all you can to prevent the passing of the Roman-Catholic Relief Bill which is down for third reading, its intention being to undermine the Reformation Settlement and to remove necessary safeguards wisely enacted by our forefathers to maintain the Protestantism of the Throne, the Act of Settlement, and immunity from the errors and abuses of the Roman Church.

May I draw attention to the fact that the privileges of religious liberty received by Roman Catholics in this country are not extended to Protestants in Roman-Catholic countries, and the Bill generally is a contentious measure which, if passed into law, is likely to create grave issues throughout the British Empire.

I am, Yours faithfully,

We may add that the World's Evangelical Alliance is energetically following this matter up, and it is likely that a public meeting will be arranged a little later on.

Religious Persecution in Spain.—While Roman Catholics are appealing for relief from disabilities they are supposed to suffer in England we have knowledge of gross intolerance of Protestantism in Spain, leading to prosecution and punishment even for the singing of hymns in Protestant homes, and for preaching the Gospel or distributing leaflets of a purely religious character. In one place a splendid new Mission Hall cannot be opened, and altogether the situation in Spain gives rise to deep concern. In a letter to *The Times* the Rev. T. J. Pulvertaft states: "Speakers have been forbidden to mention the Bible, or in any way to criticise the Roman Church in their addresses. The evangelical papers have deleted all references to evangelical work in Spain, and even the speech of the Cardinal Archbishop of Toledo eulogising American Religious Liberty has been suppressed. The authorities, in reply to a protest, openly state they are determined to curtail evangelical propaganda." We must wait upon events in Spain, but those who know best the conditions are most anxious concerning the future of even limited religious liberty.

Missionary Reunions.—The new Session of Missionary Reunions will open in the Reception Rooms of the Alliance House on Thursday, October 21st, at 3 p.m., when the Rev. C. G. Sparham, of Shanghai, China, will speak on the subject of "Missions: The 'World Call' in relation to China." There is no one better fitted to speak on the present situation in China and to interpret its meaning than Mr. Sparham. He has lately arrived in England, and we are fortunate indeed to be able to welcome him on October 21st. We trust there will be a large attendance, and ask particularly that those coming will bring with them someone in keeping with the expressed object of the Reunions—to create sustained fellowship between the Missionary Societies, and to promote missionary co-operation by uniting missionaries on furlough and candidates for the mission field, especially young people. We are able to append a list of the arrangements for the new Session from October, 1926, to June, 1927. It will be seen from this programme that in order to render these Reunions still more attractive a definite missionary subject of immediate importance has been arranged to alternate with the Missionary Societies to be represented.

1926

October 21st. "MISSIONS: THE WORLD CALL IN RELATION TO CHINA."
First Meeting of New Session.
Speaker: The Rev. C. G. SPARHAM, of Shanghai.
Chairman: REGINALD C. HART-DYKE, Esq.

November 18th. MADAGASCAR.
LONDON MISSIONARY SOCIETY.
Chairman: Rev. NELSON BITTON, M.A.

December 16th. "MISSIONS: THE CLASH OF RACE."
Chairman: Rev. J. CHALMERS LYON.

1927

January 20th. CENTRAL AMERICA.
WESLEYAN METHODIST MISSIONARY SOCIETY.
Chairman: Rev. the Hon. W. TALBOT RICE, M.A.

February 17th. "MISSIONS: THE FELLOWSHIP OF THE GOSPEL."
Chairman: Rev. W. Y. FULLERTON.

March 17th. SOUTH AFRICA.
SOUTH AFRICA GENERAL MISSION.
Chairman: Rt. Hon. LORD RADSTOCK, C.B.E.

April 21st. "MISSIONS AND RELIGIOUS LIBERTY."
Chairman: Admiral Sir G. F. KING-HALL, K.C.B.

May 19th. ITALY.
WALDENSIAN CHURCH MISSIONS.
Chairman: H. MARTYN GOOCH, Esq., M.B.E.

June 16th. CANADA, &c.
BIBLE CHURCHMEN'S MISSIONARY SOCIETY.
Chairman: Admiral Sir HARRY STILEMAN, K.B.E.

The Waldensian Church Synod at Torre Pellice

By HENRY MARTYN GOOCH

We in England can never forget the great and glorious struggles of our Waldensian brethren in Italy for the faith and purity of the Gospel of Christ. Looking back over the history of the past five centuries they present an unbroken record of simple faith and piety as a people of truth and love, who in faith and patience have silently overcome every assault. Standing to-day by the handsome new Waldensian Church and adjoining College buildings in the Piazza Cavour, Rome, one realises the fulfilment of Milton's immortal sonnet:

"Avenge, O Lord! Thy slaughtered Saints whose bones
Lie scattered on the Alpine mountains cold."

It has been my privilege to speak within this building and to see it filled with Italians, mostly Roman Catholics, listening to the preaching of the Gospel of Christ with signs following. What better vengeance could past or present persecutions call down, and who can estimate or limit the plans or power of God through this Waldensian company of believers, now represented by a Pastor, a Church, or a preaching station and school in every important town or city of Italy. And the basic authority of their faith remains as at first, the Bible in its integrity, that Bible which has ever gone with them, in fateful days as well as fair, as the most precious of their possessions, and by which they came to be known as the "people of the Bible."

But it is through a visit to the Waldensian Valleys, which lie to the north-west of Turin, that one can best visualise the past and contrast it with the present; and there is no more instructive or interesting time for such a visit than during the first week in September, when the Waldensian Church meets in its historic fastnesses for its Annual Synod meetings. Here in Torre Pellice, the ecclesiastical capital of the Valleys, about thirty-five miles from Turin, stand the Casa Waldese (Waldensian Church), the handsome new Convito or College and Hostel, with its War Memorial, and the Synod House, where its Tavola or governing Table and Parliament of Pastors meets under the inspiring heights of Monte Vandalino, and in sight of Monte Viso, the one-time refuge in the Cottian Alps when persecution was so fierce and persistent that individuality and worship were only kept alive in caves, whither exiles for the faith fled for refuge. The very streets around testify by their names to the men and martyrs of early years whose brave stand for Truth lighted the candle of Evangelicalism in Italy, the light of which continues to burn brightly as successive years roll on.

When one reaches Torre Pellice it soon becomes evident that an event of more than usual interest is in progress, its quaint streets and hill-side roads being alive with pastors and people who have come from the surrounding valleys and all parts of Italy for the Synod meetings throughout the week. I found after my arrival that arrangements had been made for the three delegates from Great Britain to sojourn together in one of the attractive hotels situated on the higher ground of Torre Pellice. Here the Rev. T. W. Macpherson, Moderator of the Presbyterian Church of England, who was accompanied by Mr. George Downie as delegates from that Church, Professor W. A. Curtis, of Edinburgh University, representing the Church of Scotland and the United Free Church of Scotland, and the writer representing the British Organisation of the World's Evangelical Alliance stayed together as guests of the Waldensian Church, greatly enjoying the four days' fellowship during which conversations ranged around many subjects. We also had the fellowship of Pasteur Robert Grosclaude representing the Church of Geneva. Other delegates were present at the Synod although not staying with us, among them being Dr. Nicola De Pertis, a Medical Missionary from Eritrea, Pasteur Bouchard, President of the Waldensian Union, Pasteur Gualtieri, representing the Wesleyan Church in Italy, Rev. Dr. T. H. Malan, Sig. Ponci of the Salvation Army of Italy, and Mr. and Mrs. Nott.

A brief account of how the Synod is conducted may prove of interest. A fortnight before its opening a body of Pastors assemble to examine into the faith of the candidates for the ministry, and appoint a commission composed of ministers and laymen to

examine all the papers and accounts of the various administrations of the Church and report upon them in writing. The reports of the administrations themselves are printed and are available at the Synod meetings. These administrations are the Tavola or Table which refers to the Churches of the Valleys and to those of the Waldensian colonies in America, etc., and on relations to foreign Churches; the Commission which reports on other Churches; the Council of Theology which governs the theological faculties, and the Hospital Commission to which is assigned the administration of hospitals and orphanages. The opening service of the Synod in the handsome Church, seating, I should say, nearly 1,000 persons, includes the consecration of new ministers, of which there were two. This took place on Monday, the opening day, the previous Sunday having witnessed the dedication of a handsome new Monument to Henri Arnaud. the greatest leader the Waldenses ever had, whose heroism is an event of history prior to the French Revolution, which eventually led to the granting of a constitution in 1848 to which a special article was added admitting the Waldenses to all civil rights, including that of studying for academic degrees. This was the celebrated Edict of Emancipation of 1848, which was the end of a position of inferiority to which these mountain Christians had been subjected for ages in regard to their fellow citizens.

I secured a photograph of this Monument, which stands alongside the Church and Synod Hall, and forms an imposing corner immediately opposite the Convito (College) and War Memorial.

After the opening service described, the Synod proceeds to examine point by point the report of the administration to which it refers, and others successively. Then follow the deputations from foreign churches and

TORRE PELLICE: The new Monument to Henri Arnaud

countries which takes place on Thursday morning, after which the Synod resumes again its discussions of reports of special subjects prepared by Commissions, also consideration of various motions from Churches or individuals arranged by a Commission nominated at the beginning of the Synodal Session. Since 1855 the Tavola or Table has no longer acted as a Chair at the Synod, but office bearers are elected by the Synod itself at its first sitting and consist of seven members, of which two at least are laymen. The Chairman of the Synod this year was Pastor Ernesto Comba of the

Theological Seminary at Rome. The sittings of the Synod in general are public, and the closing day, Friday, witnesses a united and impressive Service of Holy Communion.

The day appointed for the reception of delegates from foreign Churches and Countries, Thursday, proved interesting beyond qualification. The Reception took place in the Church, which was well filled. After the names of the delegates had been called, each in turn, commencing with those from Great Britain, came forward, their addresses being interpreted, except those which were in French, which were understood by most present. At the conclusion each in turn was

TORRE PELLICE: The handsome new Convitto or College and War Memorial

again called upon by name, and standing, received from the Chairman the thanks of the Synod in felicitous terms; in fact, if I may say so, I regarded this part of the proceedings with no little astonishment mixed with admiration, for Pastor Comba, the Chairman, seemed almost inspired as in flowing language he addressed each delegate with words which seemed expressly suited, while at the same time taking cognisance of the addresses which each had delivered. [The address by the delegate from the World's Evangelical Alliance follows.]

This function over we all proceeded to a simple repast in honour of the guests, when nearly two hundred persons were present. At its close there was an informal exchange of international courtesies, and throughout one felt that oneness in Christ and the Unity of Faith and Purpose which are so happily expressed throughout the Waldensian Church and its Missions. Much more could be written of an interesting subject and deputation, but our readers will be able to gather from the foregoing and the following message conveyed from England to Italy a sense of the importance and value of such an occasion in relation to the evangelisation of Italy. Let them not forget that it is in the measure in which the Evangelical Churches and Christians of this and other countries continue to hold up the hands of their Waldensian brethren in Italy by Prayer and practical giving that this work can proceed, and the emancipation of Italy from the enthraldom of Roman Catholicism be accomplished.

ADDRESS TO WALDENSIAN CHURCH SYNOD

By the General Secretary, World's Evangelical Alliance (British Organisation).

The great and glorious struggles of our Waldensian Brethren for the Faith of the

Gospel of Christ are remembered in England. We look back upon the ages of martyrdom when persecution drove your fathers from land to land and compelled you to settle in those valleys where you maintained so consistently the purity of the Gospel. You bore down by your pure lives and devoted service to humanity the hostility of your enemies, until, in 1848, you received full civil and religious liberty. Your story is unique in Christendom, for you lived through periods when the whole might of those opposed to you was strong enough to destroy those who held the truth in other lands. You were content to dwell in caves and to endure

numerous in proportion to your numbers than that of any Church. That is a heritage which summons men to gratitude that they have won through to a freedom which their fathers never possessed. It is something more than a cause for gratitude—it is the incentive to a more out-and-out consecration of yourselves to the Mission that God has given you to discharge, and a clarion call to new service for the advance of His Kingdom.

May I, as a visitor and delegate to your Synod, emphasise three points which I think should be borne in mind :—

1. You owe your inspiration as a Church to the Holy Scriptures. It was the contention of

DELEGATES TO THE WALDENSIAN CHURCH SYNOD

From right to left: Professor W. A. Curtis (and Son), Rev. T. W. Macpherson, Pastor Greschtede (Geneva), Mr. George Dewais (Liverpool), and Mr. H. M. Gooch

hardness for the faith you held. You saw massacre on massacre, but they never killed your zeal for God, or deflected you from the pursuit of holiness by following in the Way of Life. You have indeed reason to thank God for your heroic forbears, and you have their examples to lead you to do even more than they accomplished for the faith you hold dear.

Looking back on some seven and a-half centuries of continuous organic life as a Church your martyr roll is longer and more

your ancestors that you taught nothing that could not be proved by Holy Scripture. The Scriptures were for them the Scriptures of Truth. They fed upon the Word and found it the right food of the soul. To-day, in England as elsewhere, there is a strong tendency to know much about the Bible and to know very little of the Bible itself. Modern Biblical study has opened fresh fields of literary and historic interest and there is a grave danger in believing that when we know something about these we know our Bible. That is not the case. The Bible still stands supreme and unshaken as the Revelation of God to man—it alone

gives us the facts about Our Lord and His teaching. From it alone we learn the Truth that is able to make us wise unto salvation. The more and the better we know the text of the Scriptures the more fruitful will our mission or ministry be.

2. You are faced to-day as in the past with teaching that is foreign to the teaching of the Bible. The traditions of men have devised a system in which the Priest is the centre. On man depends the salvation of his fellow-creatures. He alone can pronounce absolution that absolves the sinner, he alone can administer the sacraments of the Gospel, he alone can give the viaticum that will ensure the entrance of the dying into the welcoming presence of God. The Great High Priest Who is at once the personal Saviour and the ever-present Saviour is obscured by man-made mediators. You have refused to accept the unlawful terms of communion imposed by the Roman Church, and the whole history of the Waldensian Church is one long witness against these human devices of communion. Preach, therefore, the all-sufficiency and the all-supremacy of Jesus Christ, so that there will be no room for the priest in mediation as the one official who can bring man and God together. Believe me, this is a duty specially incumbent upon all of us at this time, for a wave of sacerdotalism is passing over many nations, and we ourselves in England are fighting as you have done in the past, and may have to do more resolutely in the future for the purity and supremacy of the Truth of the Gospel and its witness to the one Mediator between God and Man, the Man Christ Jesus.

3. And lastly the great distinguishing character of your Church has been the reputation you won during all the long years of persecution for purity of life and high moral standards. The appeal to the heart of man by living epistles written in letters the height of human stature is one that never fails. Had you not been consistent in life you would have been crushed, and the slaughtered saints would have had no finest successors to-day, for even among persecutors there were men who could not resist the testimony of pure living allied with holy thinking. Wherever your congregations are found or your members exist let those who touch the lives of the *credentes* be able to say that they are men loyal to the Bible, faithful to Christ, and followers of the Divine example. Whenever and wherever this is the case there can be no doubt of the blessing that must accompany witness and work for Christ and His Church.

GROUP OUTSIDE THE STROOD HALL

From left to right: Mr. H. M. Smith, Mr. George Dowrick, Pastor Gonchonde, Sig. Pastor Lageir (Moderator), Rev. T. W. Macpherson, Sig. Pastor Combe (Chairman of Synod), Sig. Pastor Comandi (Vice-Moderator), Professor W. A. Curtis, Sig. Pastor G. Tron, and Sig. Pastor Arias (delegate to England)

The Universal Week of Prayer, 1927

Its Influence on the next Revival

Mention of "the next Revival" would seem to indicate that there is expectation, even if present indications do not permit of assurance, that it will be soon. Revivals in the past have been associated with an uprising of spiritual forces, and always the outcome of Prayer—"Prove Me now herewith, said the Lord of Hosts, and see if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." It is a mistake to suppose that this promise, as true to-day as when Malachi penned it, can only be fulfilled in the light of past Revivals, blessed as they have proved, and we are among those who believe, after all, that "the old-time religion" is not unsuited to the state of the world to-day! But all true Revival must come in a new bursting forth of the power of the Holy Spirit, and in God's time and way. We cannot say *how* it will come; we cannot say *when* it will come. We can, however, with certainty affirm that when the Church in its corporate membership is insistent upon the *need* of a new Revival and directs united Prayer to God, then things will happen on a large scale. We need to pray for such a Revival as will take control of the hearts of men, commencing where God begins with *the question of Sin*, and not finishing until the work of Salvation is so manifest that lives are changed, regenerated, and on such a scale that even the economic problems of life in all nations are influenced and turned in the direction of the Kingdom of God and His Righteousness. Some are looking for the second coming of Christ, the hope of the Church since its earliest days, and He *is* coming, in Person, but it may not be in my way or yours. It will be in God's way, and time. In the meantime the promise of Revival holds good. It is ours by Prayer to secure a revelation of that which is at present hidden in the mind of God; His purpose and plan for the Church at a time when it would seem as if its spiritual energies were either dammed up by over-organisation or diverted into channels along which the Holy Spirit cannot work.

How can the coming Week of Prayer influence Revival? Seven thousand copies of the following letter have just been posted from the Alliance House in London to representatives in home and foreign parts. We print the letter in the hope that those in places where the Week of Prayer is not at present observed will at once make enquiries, and possibly arrangements, for local united gatherings.

The Week of Prayer has reached its 81st observance. Its power to influence "the next Revival" can best be estimated by a careful reading of the letter of invitation and the daily topics for Prayer, which appear on succeeding pages.

The following is the letter referred to (we also direct attention to the announcements concerning "local arrangements" on page 3 of the cover of this magazine):—

WORLD'S EVANGELICAL ALLIANCE
(Baptist Organisation.)
19, Russell Square,
London, W.C.1.

Dear Friend and Brother in Christ,

THE UNIVERSAL WEEK OF PRAYER, 1927.

The Universal Week of Prayer enters upon its 81st Anniversary with the observance from Sunday, January 2nd, to Saturday, January 8th, 1927. I am sending you early copies of the universal invitation and daily topics signed by Christian leaders, including official representatives of the Bible and Missionary Societies in this and other countries.

The Week of Prayer is annually more widely observed all over the world, and the Council of the World's Evangelical Alliance are anxious that the 1927 observance shall be on a larger scale still. The most urgent need everywhere at the present time is unity in Truth and Love among all followers of the "One Lord," and we are commencing early with you, asking you to help to make this 81st observance of the Week of Prayer a great and impressive manifestation of Christian Unity.

I hope we may rely upon your personal and active co-operation to further the local arrangements, and draw your special attention to the "Hints on Local Arrangements" enclosed herewith—particularly to paragraphs 5 and 9, which emphasise the facts (a) that the literature is supplied under cost price, and (b) that having regard to the financial needs of the Alliance in this and other connections, the London Council ask that thank-offerings may be taken and forwarded to Headquarters, as above.

Should you be unable to act personally, will you very kindly hand this letter and enclosures to another responsible organiser so as to ensure the local and united observance of the Week of Prayer. In any case please let us know who is undertaking the arrangements for the observance in your locality.

Please use the "Order Form" enclosed, and as in December there is pressure at headquarters with orders from all parts, will you let me hear from you as soon as possible?

With hearty Christian greetings,
I am, yours sincerely,
H. M. Gooch
(General Secretary).

No Monopoly of the Christian Heritage

By Rev. G. OSBORNE TROOP, M.A.

Rector Emeritus, of St Martin's Church, Montreal.

Any serious treatment of the above subject must, in the nature of things, lead us into the realm of age-long controversy; but controversy need not be unchristian. It may be conducted in a spirit of honest inquiry, sincerely desirous that the truth should prevail. In that spirit I would now lay before the minds of intellectual readers the slowly-formed convictions of a long ministry as to the one cure of "our unhappy divisions."

1. My court of final appeal is, from first to last, the supreme authority of the Word and Spirit of the Living God. Proceeding, with reverential care from step to step, I shall endeavour to show that neither the Roman Catholic Church nor any other part of Christendom possesses a monopoly of the Christian heritage.

2. It is not sufficiently realised that all Christians have an equal right of access to God. There can be no possible monopoly of the Lord's Prayer. All children of God are invited and encouraged to cry, "Our Father." Even so, all penitent sinners have an equal right to the redemption that is in Christ Jesus. "He died for all." He "tasted death for every man." He is "the Saviour of all men," says St. Paul; and he is careful to add, "specially of them that believe." Nor is there any monopoly of the Holy Spirit. "The Spirit and the Bride say 'Come; whosoever will, let him take the water of life freely.'"

3. Indeed, it becomes manifest that even the Church Universal has no monopoly of the Everlasting Gospel. The whole Church holds the Gospel only as a sacred trust for all Mankind, for the benefit of the whole race. How comprehensive is the command of Our Risen Lord: "Go ye into all the world and preach the Gospel to every creature!"

4. No one can, with reason, deny that the Holy Bible belongs equally to all Christians; and, as before, the Church has no exclusive right to it. The Scriptures are committed to the whole body of believers; but only that they may be disseminated throughout the world.

5. No body of Christians enjoys a monopoly of Baptism. There is only "One Baptism." No one can possibly be baptised a Roman Catholic, an Anglican, a Presbyterian, or any other. He can only be baptised "into the name of the Father, and of the Son, and of the Holy Ghost"; and, in virtue of his baptism, he becomes, not necessarily in the deepest sense a Christian, but a member of the whole Christian society, and entitled to share in its privileges and responsibilities. As St. Paul says of the ideal Baptism: "In one Spirit were we all baptised into one Body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit."

6. Wherever water is reverently used in the Name of the Blessed Trinity by any believer, ordained or unordained, there is a true Baptism, so far as its outward form is concerned, and, as such, it may not lawfully be repeated. Even the Roman Catholic Church recognises the validity of baptism performed in emergency by a Roman Catholic nurse.

7. Any one who has been baptised in another Christian communion and then desires, for example, to unite with the Church of England, is not again baptised, but is welcomed as already a member of the Christian Church. This rule, for the most part, prevails throughout Christendom, and is entirely in accordance with Scripture. Even the Roman Church, in receiving a Protestant, does not presume to re-baptise him. A form of baptism, indeed, is used, but with the saving clause, "If thou are not already baptised, I baptise thee." In Christian courtesy, I should add, that of course I am not forgetting the conscientious diffi-

culties of the Baptist, who regards the adult believer as the only person to be baptised, and immersion as the only proper mode.

8. It should be carefully noted that Baptism, though appointed by Christ, and of equal dignity with the Lord's Supper, may, in emergency, be validly performed by any Christian, man or woman. It is not limited to the Christian ministry. This, again, is wholly Scriptural.

9. We proceed further to find that there is no justifiable monopoly of the Lord's Table. Its very title should warn us that it belongs to the Lord and not to us. Baptism and the Lord's Supper, equally with the Scriptures, are entrusted to all Christians, and are intended for the equal benefit of all who, out of mankind, become believers.

10. It is just at this point that confusion is introduced by unscriptural claims. The Lord's Table is, unhappily, the very storm-centre of centuries of controversy, and involves the whole question of the vitality of the Ministry. By a sacerdotal and exclusive view of the theory of Apostolical Succession the Roman Church unchurches the Church of England, and in its turn the Anglo-Catholic section of the Church of England unchurches all other Protestant communions. The Roman Catholic and the extreme Anglican agree that only those who are episcopally ordained can rightfully minister at the Lord's Table; but it should be reverently observed that the Lord Himself, Whose the Holy Table is, has made no such restriction. The Holy Spirit, the Lord of Pentecost, is Christ's sole Vice-Gerent upon earth, and the same Spirit is the fountain-head of the Christian ministry. "Where the Spirit of the Lord is, there is liberty," and there is also unity. The Spirit gives right both of ministration and of access in all that pertains to the Eucharistic Feast. "If any man have not the Spirit of Christ," says St. Paul, "he is none of His." What heart-searching words are these for all of us!

11. We have now reached the most difficult and delicate part of our discussion; but I am constrained to maintain, with humble confidence, that there is no monopoly within the Christian Church even of the Christian ministry; and, further, that there is absolutely no authority given in the Scriptures to a Christian sacrificial priesthood. The Christian Church is unique in this. We are all familiar with such a priesthood among the heathen peoples; and with the Jewish priesthood, especially appointed by God. The New Testament speaks of heathen priests and of priests of the Jewish Order; it brings before us the glorious Temple of Jerusalem, with its altar and sacrifices; but never so much as once is the Christian minister spoken of as a priest, nor is the Lord's Table spoken of as an altar. Indeed, the late Bishop Lightfoot reminds us that, "It is a significant fact that the first instance of the term 'priest' applied to a Christian minister occurs in a heathen writer." He is careful to add, "at least I have not found any example of this application earlier than Lucian."

12. The late Bishop Westcott, in reference to the sacred words of the Risen Lord, recorded by St. John, "Receive ye the Holy Ghost," makes this most weighty and unequivocal statement:

"The gift is conveyed once for all. No provision is laid down for its transmission. It is made part of the life of the whole society, flowing from the relation of the Body to the Risen Saviour. Thus the words are, I repeat, the charter of the Christian Church, and not simply the charter of the Christian Ministry. They complete what Christ had begun, and could only begin, before His Passion. He had given to His disciples the power of the keys to open the treasury of the Kingdom of Heaven, and dispense things new and old. He had given them power to bind and to loose, to fix and to unfix ordinances for the government of the new Society. And now, as Conqueror, He added the authority to deal with sins. In saying this, I do not touch upon the Divine necessity, by which the different persons and channels, through which the manifold graces of the Christian life are administered, were afterwards marked out. I wish only to insist upon the Apostolic mission of all Christians, which no subsequent delegation of specific duties can annul. . . . All Christians, as such, are indeed Apostles, envoys of their Risen Lord. To ministers and to people alike, while they are as yet undistinguished, He directs the words of sovereign power—in the announcement of His victory over death and sin—'Peace be unto you: as the Father hath sent Me, even so send I you. Receive

ye the Holy Ghost; whosoever sins ye forgive, they are forgiven unto them: whosoever sins ye retain, they are retained.'"

13. It is a fact too often overlooked that even Our Lord Himself, while on earth, was not a priest, but, in His human nature, a layman. He was not of the priestly tribe, or family of Aaron, but of the royal tribe of Judah. When He laid down His life for the sin of the world He was not sacrificed by a priest upon an altar. As the writer of the Epistle to the Hebrews tells us, "He suffered without the gate." No one took His life from Him; He laid it down of Himself. The whole Roman Army would have been powerless to slay Him had He chosen not to die. We are told in majestic language, that "He, through the Eternal Spirit, offered Himself, without spot, to God." In well-known words, He was "Himself the Victim and Himself the Priest." By this sacrifice of Himself, once for all offered, He "put away sin" for ever; and, in virtue of this sacrifice, He also became "a priest for ever, after the Order of Melchisedek," but not after the Order of Aaron. Like each of us, He had, as Man, but one life, and, having died, it is impossible for Him to die again. "Death hath no more dominion over Him." Not even He, then, can repeat His sacrifice. How impossible is it, therefore, for any human priest to offer Him "for the living and the dead" in the so-called "Sacrifice of the Mass!"

14. Moreover, when our Redeemer instituted the Lord's Supper, He did not celebrate it as a priest at an altar, but as a layman at a table, in the course of the Feast of the Passover. Nor were the disciples fasting, for it was "while they were eating" that He gave them to eat of that Bread and to drink of that Cup. These simple considerations show conclusively that the Lord's Table can never properly be an altar, nor can he who ministers at it be a sacrificing priest.

15. We do not forget that the writer of the Epistle to the Hebrews says, "We have an altar"; but Lightfoot makes it unmistakably clear that the inspired writer is not speaking of the Lord's Table. The only Christian altar is the unique and terrible altar of the Cross; and that altar has for ever disappeared, and has left no successor. If an objector should appeal to the authority of "Catholic Tradition," Our Lord's mighty words most solemnly remind us of those, who made "the Word of God of none effect by their tradition," vainly seeking to worship while teaching for their doctrines "the commandments of men."

16. Christ Himself is our Priest—our great High Priest, Confessor and Judge. We need no other. He is the one perfect Mediator through Whom every believer has free access to the Eternal Father. And, wonder of wonders, all believers share in Christ's royal priesthood. There is no special class of Christian priests recognised by God; but every single believer shares equally in his Saviour's priesthood. Christ is the Head of the Body, the Church, and as members of His Body we partake of His priesthood. Lightfoot, in his immortal essay on "The Christian Ministry," clearly states that "the most exalted office in the Church, the highest gift of the Spirit, conveyed no sacerdotal right which was not enjoyed by the humblest member of the Christian community." He further says: "It must be borne in mind that the minister's function is representative without being vicarial. He is a priest as the mouthpiece, the delegate of a priestly race. His acts are not his own, but the acts of the congregation. . . . "It may be a general rule," he goes on, "it may be under ordinary circumstances a practically universal law, that the highest acts of congregational worship shall be performed through the principal officers of the congregation. But an emergency may arise when the spirit and not the letter must decide. The Christian ideal will then interpose and interpret our duty. The higher ordinances of the universal priesthood will over-rule all special limitations. The layman will assume functions which are otherwise restricted to the ordained minister." It may be added that Lightfoot quotes with approval Tertullian, who says: "Where there is no bench of clergy, you present the eucharistic offerings, and baptize, and are your own sole priest. For where three are gathered together, there is a Church, even though they be laymen.

17. If the above paragraph be accepted as true, and it is founded, be it remembered, strictly on the Scriptures, then the practical consequences for our own day are of priceless value. As the present Bishop of Durham

has recently said: "Above the Papacy, above General Councils, above every conceivable ecclesiastical authority, we set the Word written." The authority of the Scriptures supersedes the unwarranted claims of an exclusive priesthood, and Christian unity is seen to embrace without distinction all believers. The devout Presbyterian, for instance, is as valid a priest as the devout Anglican or Romanist, and that without distinction of minister or layman. All Christians are reduced to a level as to their common priesthood, and the ministers become only duly authorised officers and leaders of the Christian community.

18. We can see at once of what inestimable value this neglected truth is to the scattered Christian communities, for example, in our own North-West. The universal priesthood, once intelligently embraced, meets all possible emergencies; for where there are believers, however few, absence of the ordained ministry does not cut them off from their Christian worship or sacraments. The Spirit of Christ is with them, and they are perfectly justified in ministering to each other until such time as an ordained minister can be secured. The noble simplicity of the Gospel of Christ thus becomes the security of every believer and guarantees the supply of all his need. No conceivable emergency can possibly separate the believer from His Lord.

19. In conclusion, it should, perhaps, be pointed out that the Prayer Book of the Anglican Church never calls the Lord's Table an altar, and that the Anglican "priest" holds the office of a New Testament presbyter or elder. In the familiar words of the judicious Hooker, the word "priest" in the Prayer-Book is "presbyter writ short." While I am fully aware that what I have written is unlikely to receive any serious attention from ecclesiastical authorities, yet as a humble Christian and loyal presbyter of the Church of England I venture to send it forth in the assurance that, in so far as it may be true, the God of Truth will not suffer it to perish. We may well take comfort from the words of the Lord Jesus: "Ye shall know the truth, and the truth shall make you free." "Every one that is of the truth heareth My voice." Furthermore, Our Lord is soon coming back to gather in His own from the living and the dead that they may be with Him and with each other for ever. It is obvious that, in that glorious reunion of the faithful there will be no possible place for division among them. We shall then, for all eternity, "dwell together in unity." Why should we not, as far as possible, anticipate that unity now?

Common Prayer.

"Ye also, helping together by Prayer."
"The Lord fulfil all thy petitions."

LET US GIVE THANKS—

For the world call for the Bible and the Gospel of Christ, and for the many agencies and individuals through which both are being promulgated.

For early indications of greatly widened interest in the arrangements for the Universal Week of Prayer, 1927.

That the generous promise of a gift of £500 to start the 80th Anniversary Thanksgiving Fund conditional on a like sum being raised can be claimed.

LET US PRAY—

That the efforts of the Alliance and others to frustrate the passing of the Roman Catholic Relief Bill may be successful, and that guidance may be given concerning a public meeting hereon after the re-assembling of Parliament.

For the educational campaign the Alliance is furthering to awaken our cities, towns and villages to the peril of hankering after Rome.

That the new Session of Missionary Reunions which opens on October 21st may prove helpful to the Missionary Societies and the cause of Missions generally.

For all Missionaries in all lands, especially those in China, Spain and other countries where their work is accompanied by difficulties and dangers.

For our own agents and representatives throughout the world, and that the Alliance may increasingly witness the blessing and power of God upon its work.

Unum Corpus sumus in Christo.

WORLD'S EVANGELICAL ALLIANCE

INVITATION FOR THE ANNUAL

Universal Week of Prayer

(ORGANISED BY THE ALLIANCE SINCE 1846)

For 1927

Sunday, January 2nd, to Saturday, January 8th, 1927

(INCLUSIVE)

FOREWORD

Will all Christian leaders and workers please MAKE ARRANGEMENTS EARLY to bring Christians together for UNITED PRAYER, daily, during this Week, and to circulate the Programme widely. Preachers are earnestly asked to use the suggested texts for sermons on Sunday, January 2nd, and to bring the Universal Week of Prayer before their Congregations.

Kindly forward promptly a brief report of Meetings held and results, to the General Secretary, WORLD'S EVANGELICAL ALLIANCE (British Organisation), 19, Russell Square, London, W.C.1, England.

To all who in every land call upon God through His Son, our Saviour, Jesus Christ.

Beloved Brethren in the One Lord,

During the past eighty years God has honoured and blessed the World's Evangelical Alliance in helping His people in all lands to realise and manifest their oneness in the Saviour, Jesus Christ. Since 1846 its annual call to united and universal Prayer has gone forth without a break, and we are thankful to know that the response in 1926 was wider than in any previous year. This fact reassures us as again we send forth the invitation to fellow-Christians everywhere to unite on the threshold of 1927 in the mighty work of intercessory Prayer.

The call to intercession is specially urgent in view of the high hopes as well as the immense problems of our times. From the Mission Fields there has come a world call to the people of God for the furtherance of the work of evangelisation, and the establishment of the Saviour's Kingdom upon earth—*for* He must reign until He hath put all enemies under His feet. At the home base there is, thank God, a new longing to remove the difficulties which seem to hinder progress; and a wistful seeking after unity of heart as well as of organisation.

These and other evidences that our Divine Lord is preparing some new thing for us, and that he is about to display His Power and to manifest Himself to His Church, it may be in Person, encourage us to unite in Prayer.

On the other hand, our age is full of unrest. In spite of all efforts towards peace and goodwill the spirit of lawlessness, of international suspicion, and of actual warfare seem to be increasing. We need not linger over dark details that are only too familiar. Rather would we remember with unspeakable gratitude that the Lord Who ordains the ages (Heb. i. 2) is on the Throne. All authority in Heaven and on earth is in His Hands. He is aware of all the present portents. Through the changing years He Himself remains unchanged; and He is able to do exceeding abundantly above all we ask or think in meeting the needs of His people and the heart-hunger of all mankind. "Jesus Christ is the same . . . . to-day" (Heb. xiii. 8). As we gather in His Name let us remember, concerning Prayer, these outstanding facts for our encouragement:

I. *It is God's Will.* Let us have no misgivings here. He *invites* us to pray. He *urges*, nay, He *commands* us to pray. He *encourages* and *persuades* us to pray by His definite assurance of response and reward. Let us therefore come boldly unto the throne of grace.

II. *Christ has set us the example.* He prayed on earth. He intercedes in Heaven. What other reason do we need for praying? The Lord's example is for His followers the end of all controversy. It is enough for the disciple that he be as his Master.

III. *Christ promises His presence.* Let us take Him at His Word, and in all our gatherings, expect Him to be literally and truly with us. He holdeth the seven stars in His right hand, and walketh in the midst of the seven

golden candlesticks. Too often through unbelief have our eyes been holden that we should not know Him. Jesus promised with us! Did we but believe it as we should, and grow abide in the fellowship and power of that promise. Pressure, when on one of revival would shame for the Church of the living God, and what boundless possibilities of blessing for the world. He died to save! Why should it not be? We are not straitened in Him. He is mighty to save. He waits to be gracious. His rewards at our command.

Therefore with contrite hearts let us seek His face. Let us seek Him while He may be found. But let us come especially, with full assurance of faith, for Himself hath said, "Ye shall seek Me and find Me when ye shall search for Me with all your hearts."

We are yours in His Fellowship:

(Signed)

JOHN DUBLIN, *Archbishop of Dublin.*

E. P. SUPERTELAND,
Archbishop of Augustinland and Primate of all Canada.

NATHAN SODERBLOM, *Archbishop of Upsala.*

THEODORE WINTON, *Bishop of Winchester.*

ARTHUR BRADFORD, *Bishop of Bradford.*

HERBERT CARLISL, *Bishop of Carlisle.*

CUT CHELMSFORD, *Bishop of Chelmsford.*

LISLE COVENTRY, *Bishop of Coventry.*

A. C. GLOUCESTER, *Bishop of Gloucester.*

J. A. LICHFIELD, *Bishop of Lichfield.*

ALBERT LIVERPOOL, *Bishop of Liverpool.*

W. MANCHESTER, *Bishop of Manchester.*

CYRIL PETERBURG, *Bishop of Peterborough.*

W. G. ST. EDM. & IPSWICH,
Bishop of St. Edmundsbury and Ipswich.

ST. CLAIR SARUM, *Bishop of Salisbury.*

CHARLES SODOR & MAN, *Bishop of Sodor and Man.*

ERNEST WORCESTER, *Bishop of Worcester.*

ROBERT CASHEL & WATERFORD,
Bishop of Cashel & Waterford.

JAMES CLOGHER, *Bishop of Clogher.*

A. IRVINE DERRY, *Bishop of Derry.*

H. E. KILLALOE, *Bishop of Killaloe.*

GODFREY OSSORY, *Bishop of Ossory.*

THOMAS G. MEATH, *Bishop of Meath.*

GEORGE, *Bishop of Edinburgh.*

RENNIE MacINNES, *Bishop in Jerusalem.*

JOHN DONALDSON McCALLUM,
Moderator of the General Assembly of the Church of Scotland.

GEO. H. MORRISON,
Moderator, United Free Church of Scotland.

T. W. MACPHERSON, *Moderator,*
Presbyterian Church of England.

R. K. HANNA, *Moderator, Presbyterian Church of Ireland.*

ROBT. M. KER, *President,*
Irish Wesleyan Methodist Conference.

F. W. NEWLAND,
Chairman, Congregational Union of England and Wales.

W. R. MALTBY, *President, Wesleyan Methodist Conference.*

J. H. RUSHBROOKE,
President, Baptist Union of Great Britain and Ireland.

M. E. AUBREY, *General Secretary,*
Baptist Union of Great Britain and Ireland.

A. LEWIS HUMPHREYS,
President, Primitive Methodist Conference.

HENRY JAMES, *President, United Methodist Conference.*

ARTHUR WARD, *Presiding Bishop, Moravian Church.*

H. ELVET LEWIS, *President,*
National Council of the Evangelical Free Churches.

J. SCOTT LIDGETT, *Hon. Sec.,*
National Council of the Evangelical Free Churches.

THOS. NIGHTINGALE,
General Secretary, National Council of Evangelical Free Churches.

SAMUEL HORTON,
Secretary, Metropolitan Free Church Federation.

JOHN H. RITSON,

C. H. K. BOUGHTON,
Secretaries, British and Foreign Bible Society.

BRYAN WILLIAM ISAAC, *Secretary,*
Church Pastoral Aid Society.

W. WILSON CASH,
General Secretary, Church Missionary Society.

P. J. MACLAGAN, *Secretary,*
Foreign Missions, Presbyterian Church of England.

C. H. IRWIN, *Home Superintendent, Religious Tract Society.*

W. NELSON BITTON,
Home Secretary, London Missionary Society.

C. W. ANDREWS,
Secretary, Wesleyan Methodist Missionary Society.

W. Y. FULLERTON,
Home Secretary, Baptist Missionary Society.

J. STUART HOLDEN, *Home Director, China Inland Mission.*

F. MARCUS WOOD, *Secretary, China Inland Mission.*

C. J. KLESEL, *Secretary, Moravian Missions.*

EDMUND S. CARR,
Hon. Secretary, Lessons Bible and Medical Mission.

DOUGLAS H. C. SARGENT,
Secretary, Church of England Zenana Missionary Society.

D. C. BARTLETT, *Hon. Secretary,*
Bible Church Missionary Society.

JAMES MIDDLEMISS,
Acting Secretary, South African General Mission.

BERTRAM JONES,
Secretary South American Missionary Society.

A. STUART McNAIRN,
Secretary, Evangelical Union of South America.

ROLAND SMITH, *President, Africa Inland Mission.*

A. J. CULWICK, *Secretary, Church Missions to the Jews.*

FRANK J. EXLEY, *Secretary, British Jews Society.*

ARTHUR E. YAPP, *National Secretary, Y.M.C.A.*

IRENE COX, *National General Secretary, Y.W.C.A.*

WALTER B. SLOAN, *Secretary, Keswick Convention Council.*

R. C. HART-DYKE, *Hon. Treasurer and Chairman of Executive Council.*

W. TALBOT RICE,
J. CHALMERS LYON, } *Hon. Secretaries.*

HENRY MARTYN GOOCH, *General Secretary,*
WORLD'S EVANGELICAL ALLIANCE (*British Organization*),
19, RUSSELL SQUARE, LONDON, W.C.1.

N.B.—The above signatures are to be accepted as representative of many others whose signatures would appear on this invitation were it not for limits of space. The signatures attached do not include many who usually sign, but who were absent from England at the date of printing. The signatures of Colonial and Foreign representatives, to whom the Universal Programme is circulated for signature and translation into many foreign languages and dialects, will be found on the supplementary programme. The World signatures are not complete until later in the year, owing to time occupied in the course of post to and replies from widely separated places abroad.

EVANGELICAL CHRISTENDOM

UNIVERSAL WEEK OF PRAYER.

Topics for Universal and United Prayer

Sunday, January 2nd, to Saturday, January 8th, 1927

SUNDAY, JANUARY 2nd, 1927

TEXTS SUGGESTED FOR SERMONS AND ADDRESSES

"*I have considered the days of old, the years of ancient times . . . I will remember the years of the right hand of the most high.*" (Psalm lxxvii. 5, 10.)

"*A glorious throne, set on high from the beginning, is the place of our sanctuary.*" (Jeremiah xvii. 12.)

"*The fear of the Lord is thy treasure.*" (Isaiah xxxiii. 6.)

"*Be of good cheer.*" (Matthew ix. 2, xiv. 27, Acts xxiii. 11.)

"*Behold I have set before Thee an open door, and no man can shut it.*" (Revelation iii. 8.)

MONDAY, JANUARY 3rd, 1927

THANKSGIVING AND HUMILIATION—

"Let us come before His presence with thanksgiving. Let us kneel before the Lord our Maker" (Psalm xcv. 2, 6)

THANKSGIVING—For the goodness and mercy of the past year; for the long suffering of God toward us.
That now is our salvation nearer than when we first believed.
That despite our past failures and unfaithfulness God still sets before us an open door for service.

CONFESSION—Our unbelief, our half-hearted service.
Our secret sins, our sins remembered, and forgotten.
Our love of ease, our neglect of prayer, and of the Word of God.

PRAYER AND RE-DEDICATION—"Wilt Thou not revive us again that Thy people may rejoice in Thee?" (Psalm lxxxv. 6).

SCRIPTURE READINGS—Psalm xcv.; Psalm ciii.; Acts i.1-8; Gal. v. 16-26.

TUESDAY, JANUARY 4th, 1927

THE UNIVERSAL CHURCH—

"The Church of God, which He hath purchased with His Own Blood" (Acts xx. 28).

THANKSGIVING—For Christ's love to His Church, and for the gracious purpose for which He called it into being.
For the quickened desire after unity among the members of His Body.
For the increase of charity and for an awakened social consciousness among unbelievers.

CONFESSION—Our need of greater personal holiness, that Christ may be magnified in our bodies.
Our lack of love for souls.
Our unreadiness to serve and to bear witness. Our unworthy timidity and pride.

PRAYER—For all ministers, preachers, church workers, and members. For all who are discouraged and joyless in their work. For lapsed members that they may be restored. For a fresh anointing and renewal of the Holy Ghost.
"Restore unto us the joy of Thy salvation."

SCRIPTURE READINGS—Psalm cxxxiii.; John iii. 25-36; 2 Cor. v. 14-21; Eph. ii. 13-22; Rev. i. 10-20.

WEDNESDAY, JANUARY 5th, 1927

NATIONS AND GOVERNMENTS—

"He made of one every Nation . . . . that they should seek God" (Acts xvii. 26-27, R.V.).

Let us in a few moments of silence seek very definitely to realise the presence of the Lord Jesus, Who makes us one in Him with our brethren of every nation.

LET US GIVE THANKS—For all efforts to promote better understanding and more kindly relationships between nations.
For a quickened sense of international brotherhood.
For that measure of success which the League of Nations has met with in promoting peace and goodwill.

LET US PRAY—For peace in our time, national, international, and industrial.
That the nations may be delivered from materialism and idolatries armed resolutely by their evangelization of Christ and His teaching.
That Rulers and Governments may submit themselves to the guidance of God as they seek to discharge their great tasks and responsibilities.
That the present spirit of lawlessness may be restrained and replaced by the heavenly wisdom which is pure and peaceable.
That the evils of impurity, intemperance and gambling may be overcome through the preaching of the Gospel.
That especially in lands long privileged with the knowledge of Christ the Lord's Day may be rightly regarded and observed.

SCRIPTURE READINGS—Deut. vi. 1-15; Psalm lxxxvii.; 1 Tim. ii. 1-6; Rev. vii. 9-17.

THURSDAY, JANUARY 6th, 1927

MISSIONS

"All the World . . . . every Creature" (Mark xvi. 15).

THANKSGIVING—That there are no frontiers in the Redeemer's Kingdom, no "home" and "foreign" fields: for "the field is the world."
That God so loved the world that He gave His only Son to save it, and calls upon His Church to bear witness to Jesus and His so great Salvation.
For the response to that call made by the Church during the past year.
For all devoted Missionary service, and for the blessing with which God has sealed it.

PRAYER—That the Gospel may be fully preached to the ends of the earth.
That the Lord of the harvest will send forth more labourers into the ripened fields.
That the Church may ever keep in mind that her first duty is to evangelize the world.
That native converts may be faithful witnesses to their unevangelized neighbours.
For the work of all Bible Societies.
For missionaries in special difficulty at this time of unrest in China, and elsewhere.

SCRIPTURE READINGS—Psalm cxlv.; Isaiah lx.; Matt. viii. 5-13; Acts x. 34-48; Rev. xxi. 1-4, and Rev. xxi. 22 to xxii. 5.

FRIDAY, JANUARY 7th, 1927

OUR YOUNG PEOPLE—

"The Promise is unto you and to your Children" (Acts ii. 39).

THANKSGIVING—For the faithful work of Sunday School Teachers, Bible Class Leaders, and Christian workers in all young people's organizations.
For all young lives which have been yielded to the Saviour during this past year.
For the work of all agencies that promote the habit of daily Bible Reading among the young.

PRAYER—For Parents, that they may realize their opportunities and responsibilities in training their children for God.
For all who influence the young people of our land, teachers, professors, writers.
For a blessing upon our homes, and for an increase in the habit of Family Worship.
For all Christian work and witness in schools, colleges and universities.

SCRIPTURE READINGS—Psalm cxix. 1-16; Matt. xix. 13-22; John iv. 46-54; 2 Tim. iii. 10-17.

SATURDAY, JANUARY 8th, 1927

THE JEWS, AND THE HOME BASE

"God hath concluded them all in unbelief that He might have mercy upon all" (Rom. xi. 32).

LET US GIVE THANKS—For many signs among our Jewish brethren of a new interest in the claims of the Lord Jesus Christ. For all the blessings which have come through Israel to the world.

LET US PRAY—For Israel, that they may be saved from the materialism, agnosticism and superstition so largely prevalent among God's ancient people.
That Israel may discover in the Lord Jesus their long-promised Messiah.
For all Missionaries in our cities and towns; and for all who work among the friendless and fallen.
That believers in this day of good tidings may not hold their peace.
That God's blessing may continue to rest upon the World's Evangelical Alliance and its world-wide operations.

SCRIPTURE READINGS—Isaiah i. 1-20; Jer. xvi. 10-21; Mark v. 15-20; John xii. 37-50; Romans ix. 1-5 and 27-33.

Reunion Notes.

Christianity and Economics

No subject has been more eagerly discussed during recent months than the relation between Christianity and Economics. We pass by the problem how far any body of men, self constituted for one purpose and continued for another, can claim to represent the Churches. We can only say that men who occupy high positions, and have won their way to the front by their character and leadership, have the right to express their convictions and expect to be heard with respect. To-day we live in a world in which all types of minds and all schools of political thought are represented in the Church, and it is extremely easy for honest men to imagine that what they conscientiously believe to be true is universally true. Men keen on one aspect of human thought, and at the same time strongly religious, are always ready to add the sanction of their religious convictions to their political and economic thought. They have an ideal which they are convinced is right, and they ignore the fact that other people share just as high ideals which must be brought into consideration in the solution of practical problems. Life is not governed by one thought for one single class. Justice is not an end that concerns the individual and the group only, but Society as a whole. If we all had only in mind the well-being or the luxury of our own class, and fought for that regardless of the whole of Society, we should very soon bring about internal conflict that would wreck the State. It is the hardest thing imaginable to see life steadily and see it whole, and the more partisan we are the more difficult it is to approach the study of any question that involves the individual, the class and all Society. It is well that all ideals should be taken into account, and this can only be done by their supporters urging them to the best of their ability; but to claim that any one ideal is the only Christian ideal is to make an assertion that is not warranted by the teaching of the Gospels.

The Coal Question

Every one wishes to see the Miners placed in a position whereby they will be able to have their needs supplied under conditions that in no way lead to human deterioration. We wish to have them free from want and to be able to live comfortable lives. It is a tragedy that from causes over which they have no control the demand for coal at the price it is offered is not in keeping with what would enable the conditions of production to remain unaltered. Seventy-five per cent. of the coal produced would have been sold for a loss had not the subsidy been in existence. And this means that the rest of the community should be taxed for the upkeep of the conditions that existed in the coal industry before the stoppage. The miners were better off than many who would have to contribute towards their wages at the old rate with the continuance of the conditions that existed. Is it right that the community should pay for the maintenance of an industry that does not pay its way? Should worse paid men and women maintain better paid men and women at a higher level of comfort and have no changes made in the advantageous conditions? Can the State take on its shoulders all ill-paid industries and provide wages up to the level demanded by those engaged in them? We cannot prevent foreign nations producing their own coal and refraining from purchasing British coal. We cannot forbid the use of oil which by being consumed makes the use of coal unnecessary. We dare not stop the harnessing of the forces of nature for the production of electricity, even if this means the lower consumption of coal and the employment of fewer workers in the coal fields. We have read again and again the Report of the Royal Commission and the many criticisms on it. The more we read the more complicated the problem seems to be, and no royal road to its solution can be found. A decaying industry working under stern necessities of foreign competition and the requirements of other industries, must involve sacrifices from all engaged in it if we are to escape its paralysation. We

have mentioned these facts to show how difficult the coal situation has been for many months.

The Human Factor We are convinced that man is more important than machinery. We believe that every industry should be conducted on lines that will secure for the workers a due reward for their labour, and not make a few rich by the sweating in any shape or form of the many. We have learned that improved conditions of work add to improved return from the labour, and everything that can improve the lot of the worker so that his efficiency and well-being may be assured should be done. The Factory Acts are a necessity, for the cupidity of financiers is a menace to the human agents employed. A Christian regard for the workers can secure for them that which is needed to make their lot as happy and contented as it can be, if they will co-operate with the efforts made. We must bear one another's burdens and so fulfil the law of Christ, but this can only be done when the spirit of good-will is abroad. We are afraid that many Christians have become obsessed with the idea that if you transform external conditions you will change the hearts of men. The whole teaching of history points in a different direction. The only permanent revolution that can be wrought is brought about by the conversion of the heart. Somehow or other there is an idea abroad that individual conversion is unnecessary, and all that is needed is Social Reform. All Social Reform that is calculated to remove hardships and to secure justice ought to be our aim. But the chief end of Christian activity is to bring men and women to Christ. When He rules in the hearts of men they will be open to a wider and deeper sympathy with the needs of others. And this has been proved to be true. The shackles were broken from the slaves, and the workers who were exploited for unjust gain were delivered through the agency of Christian men who saw the wrong and had it removed. Man is redeemed by Christ, and the Gospel of Christ is the one infallible remedy for the injustice of man to man.

The Duty of the Church We are distressed by the falling off in Church attendance and the weakened influence of our Sunday Schools. The two naturally go together, for at the root of both is a wrong ideal of life. Pleasure and the means of obtaining it have become the chief end of living for millions. Sunday is the great day for excursions, for games, and for attendance at picture palaces. When the parks were thrown open to games we saw that the effect on Sunday School attendance would be serious. Parents go to see the games, their children accompany them and play. The parent no longer thinks it a duty to send the children to Sunday School, and the child points to the parent's absence from Church as a justification of his abstention from Sunday School. We have Conferences innumerable attended by much the same body of earnest Christians who form the nucleus of our congregations. But the congregations do not increase, and there is a weakening of the grasp of organised Christianity on the masses. Has not the time come for every congregation to meet with its minister to consider the local situation? We cannot expect heroic efforts from outside leadership to stem the tide. It can only be done locally and the unit determines the character of the whole. If during the coming autumn a prayerful effort be made to reach those who are falling away, but have not fallen away from church-going, we may see a beginning made in the advance of the Kingdom of God. It needs prayer and work, but the effort will bring its reward.

The Family Pew Many thoughtful observers of Church life place one cause in the front of the influences that have led to the weakening of the hold of the Church on the oncoming generation. We have driven the children from the Church to Children's Services. The average congregation contains very few little ones. The men and women of to-day who are in the ranks of workers can look back to the time when they accompanied their parents to the House of God, sat in the pew with them and endured the discipline of listening to sermons which they by no means always understood. They learned to prize the atmosphere of the House of God and to love its worship. They were parts of the congregation representing young and old, men and women, and they had that sense of Christian comradeship developed that led to the continuance of Church attendance as natural and helpful to their own lives. After all the family is the unit

and the family as such ought to worship together and show its household attachment to Christ and His Church. We cannot have the same sense of unity if we segregate classes in worship. We require something more than Children's Services, Men's Services, and Women's Services. The call is for all together to unite in the praise of God and the worship of Him who is our Lord and Saviour. Is it not true that one of the saddest features of contemporary life is the dissolution of family ties and the separation of households into sections?

Religion and Superstition

The mother of superstition is ignorance of Truth. We are surrounded to-day by the revival of mediævalism and the teaching of old discarded doctrines that appeal to the permanently superstitious in the hearts of men. Spiritualism and Theosophy are millenium old and are simply survivals fanned to a flame by the ignorance of those who have come under their influence. In the Church of England the mediæval teaching that is undoing the work of the Reformation springs from the desire of man to have some local object of worship. Just as the King of Israel made calves to draw men from the spiritual worship in Jerusalem, so throughout the Christian centuries men have made localised gods to focus their worship. They profess that they are means to an end, but they very soon become ends. Images were made to help men—so it was taught—to worship more fervently. The images then became objects of worship and the divine gifts were associated with them and their shrines. In another branch of the Church pictures were worshipped and the sacred pictures were paid the reverence that is only due to God alone. Then the demand for the worship of something local found expression in the adoration of the consecrated elements and Reservation gave the opportunity. The whole cult of devotions before the Reserved Sacrament is another proof of the craving of humanity for something in which it can focus its worship. It is remarkable that in the Greek Church there is no adoration of the reserved elements, whereas the worship of Ikons is one of the most prevailing features. There is no need to worship the elements when the Ikons gratify the sub-Christian need. All these characteristic concessions to the permanent craving of the human heart to make worship easy and to divert attention from the invisible to the visible are opposed fundamentally to the teaching of Him Who declared "God is Spirit, and they that worship Him must worship in spirit and in truth." Any other worship is superstitious.

The Crisis in the Church of England

We are drawing near the time when the Bishops will produce their Revision proposals. At last the real character of the menace to the Gospel is being understood, and Dr. J. H. Ritson was right when he told the Pastoral Session of the Wesleyan Conference that there will be a great battle between the Roman and Evangelical conceptions of the Sacraments. One or other must be true for they are contrary the one to the other. They are contradictory and it is impossible to accept one without rejecting the other. Are the sacraments of the Gospel aids to faith and Christian living, or are they necessary channels of grace that supply what man needs for his salvation and Christian living? Are they means or are they the grace itself? Are the Bread and Wine after consecration symbols or are they the localised presence of the Redeemer under the form of Bread and Wine? Is the Table of the Lord a Table to which the followers of Christ are invited to feed upon Him by faith, or is it an Altar on which He is sacrificed and on which His presence is focussed in the sacramental elements? Is Communion the one end of the service, or is the service something that provides remission of sin and an object for worship? There cannot be the slightest doubt as to the teaching of Holy Scripture on these points. There is no priest save the great High Priest in the New Testament—there is no localised presence of Christ in the elements after consecration. Man comes to the Table of the Lord to receive the Broken Bread and the Wine poured out in obedience to the command of Him Who says "Do this"—not offer this—"in remembrance of Me," and it is faith and faith alone that brings the Saviour to the heart of man.

An Open Letter of Bishop Knox

Bishop Knox, who has at the age of seventy-eight taken upon himself the burden of a great self-sacrificing work, has addressed an "open letter" to the Evangelical

Clergy of the National Church in the course of which he says: "The gathering of worshippers to the spot where the Host is reserved inevitably leads to the Adoration of the Host, to which is attached the idea of a special Presence of Christ. The consecration of priests to offer sacrifices leads on to mechanically organised justification and sanctification. We are brought once more under the law of works. The freedom with which Christ sets us free is gone." Who can deny the truth of these words? and if they be true they concern every Christian man and woman in Evangelical Christendom. The Church of England has definitely and deliberately repudiated the errors described by the Bishop, and unless its repudiation be maintained we shall see our country presented with teaching by its National Church that is false to the Gospel. Nonconformists may say "we shall see that the Church which teaches these doctrines is disestablished," but Nonconformists have always placed truth before organisation. Even in an age of "go as you please" religion, no man who believes that the Evangelical Faith is the truth taught by Christ can be dead to the danger of any Church which has been loyal to Evangelical conceptions of the Sacraments, deliberately introducing into its formularies teaching that overthrows the Sacramental teaching of the New Testament. Dr. Knox asks the Evangelical Clergy "If our Church adopts unscriptural doctrine or uses unscriptural rites that imply the doctrine, why should he believe that she has a guidance of the Holy Spirit that is denied to the Church of Rome?"

The Real Issue It is no use camouflaging facts. The leaders of Anglo-Catholicism as represented by Dr. Darwell Stone and his friends openly look to Rome as their model. They may object to some aspects of Roman discipline which Rome maintains to be doctrine, but on all essential doctrinal points that in the past separated the Church of England from the Church of Rome, they maintain the unity of belief with Rome. Tract XC. was a melancholy document which professed to interpret the XXXIX. Articles in the spirit of the Catholic Church. In reality the tract endeavours to square the doctrine of the Articles, not with the standpoint of the Primitive Church, but with that of Trent. We are openly told that the Articles must go and that the Catholic doctrine of Trent must govern the teaching of the Church of England, as two provinces of the Western Church. And it comes to this: Are changes to be made in the Prayer Book that will justify those who hold this belief proclaiming that their teaching is the teaching of the Church of England, and by insisting on them to secure the submission of the Church of England to the Church of Rome? Is the Evangelical Christianity of this country prepared to make this sacrifice for the preservation of the semblance of order within the Church of England? Is law-abidingness to be attained by the surrender of Reformation teaching that is fundamentally Christian, in order that men may use the Church of England as a means of increasing the influence of Rome in this land? We do not for one minute believe that the forces of Evangelical Protestantism in this land will see this done. We therefore invite all who value the faith of the Gospel to pray earnestly that God may so guide the minds of the Bishops of the National Church that they may present to the Church Assembly such proposals as will maintain the trust they hold in the preservation of the Evangelical Faith.

Church Courts The proposals of a Commission of the Church Assembly for the establishment of a new judicial system in the Church of England have caused much searching of hearts among Evangelical and other Churchmen. As is the custom nowadays, the report is unanimous, for it is held that if a Commission is unanimous there is a chance of something being done. But we have learned to distrust unanimity. When the Royal Commission issued its unanimous report in 1906, no one imagined that the crisis on Prayer Book Revision would be so acute as it now is. Ambiguities cover disagreements in principle. The outstanding feature of the proposal is the Constitution of the Final Court, whose decisions are not to be binding on the Church of England. This Court, consisting only of those who declare themselves to be members of the Church of England, cannot take into consideration the teaching of the Prayer Book and the Articles, but are to be compelled to accept the interpretation placed on them by a majority of the Bishops. The men who administer the

law are to be constituted final interpreters of the law, and the men who have in the past, deliberately in some cases, sanctioned breaches of law that have produced the crisis in others have acquiesced in these breaches, are to be the lawgivers to the Lay Judges who must follow their decisions. It is a new principle that upsets all established rules of legal procedure in our courts and constitutes —if it be accepted—a very grave danger for those who love the principles of the Reformation. The Bishops will be given plenary powers—if the Court proposals become law—to govern the Church as they think fit. The Church of England is in danger of becoming as episcopalised as the Roman Church is papalized.

The Christian Endeavour Convention Dr. Clark created a great movement when he 'founded the Christian Endeavour—"For Christ and Church." Its fundamental idea is to bind the young life of the Church under the leadership of the local Minister into an organisation that will work and live for the advancement of the Kingdom of God. It has not taken deep root in the Church of England or in some other branches of the Reformed Church in this country. In other branches it has done noble service. In America and on the Continent its Societies have been used by God for the banding together of the young life of the Churches in a manner that no other movement has accomplished. The secret of its power lies in its ideals, in its uniting both sexes and in its placing all the work under the direct control of the local ministry. It is interdenominational, and fosters a spirit of goodwill and co-operation among all those who love the Lord Jesus Christ in sincerity. Organisation does not account for its rapid growth and extension. It can be said that in the Christian Endeavour Movement machinery has always been subordinated to the end that is in view. Therefore there is life, energy and zeal—a wide vision and a consecrated service associated with its work for God. It has been specially useful in Churches that have not a large membership and need a means of uniting the young people for the development of Christian character and direct work for God. The London gatherings attracted to their platform many of the most prominent of the leaders of our religious and national life. Foreign visitors were deeply impressed by this fact.

Mexico The Mexican religious crisis is remarkable, as in that country the Roman Church had for many centuries supreme control over the religious development. Mexico is not a land where Evangelical Christianity has had much opportunity except during recent years, and as a political force Evangelicalism is practically non-existent. The Roman Church has kept the nation in intellectual darkness, and has fostered superstition. By common consent the morality of the priesthood is low, and superstition is rampant. The foreign priests from Europe are by no means men of high attainments. Rome demands supremacy in all lands under her power in the sphere of religion. Her hierarchy must be free to do as they will, for does not the Syllabus of 1864 condemn the error: "The ecclesiastical power must not exercise its authority without the toleration and assent of the civil government." "The Church has not the power of availing herself of force or of any direct or indirect temporal power. The immunity of the Church and of ecclesiastical persons derives its origin from civil law." These are condemnations, guiding principles with the Roman Church in its conflict with the civil power, and it is plain that the Government of Mexico has fallen under condemnation for holding the errors condemned. Rome determined to deprive the people of Mexico of religious privileges she holds to be essential to salvation unless she wins her own way in determining the policy of Mexico to her ecclesiastical claims.

Spain and Rome We deeply regret that the progress of religious liberty in Spain has been stayed under the Directory. It is necessary to understand that the Directory is a form of absolute Government which depends for its continuance on the support of the Roman Church. The relations between Rome and Spain are governed by the Concordat made in 1851 which laid down that the Catholic religion, to the exclusion of all others, remains the sole religion of Spaniards, and shall ever be maintained as such, and that education public and private shall conform to the doctrines of the Church. In the face

of great ecclesiastical opposition in 1876 the Constitution had inserted the famous Article XI, "The Roman Catholic religion is the religion of the State and shall be exclusively maintained by it; within the limits of Christian morality freedom of worship shall be lawful; but no public manifestations other than those of the Church of Rome shall be allowed." It was promised when this Clause was passed that no further change should be made in the Concordat. The Clause is self contradictory and has been interpreted in different ways. Under Alfonso XII. there was a tendency to interpret it liberally—under the Regency of Queen Maria Christina it was harshly interpreted, and when King Alfonso XIII. obtained authority real advances were made in the direction of liberty. At first the Directory acted with tolerance and maintained the attitude of the King. But the need of satisfying the claims of the Priesthood became pressing, and in recent months the Evangelicals have been subjected to many minor persecutions—at times involving imprisonment and fines—for acting within the terms of the law. Governors declare that they will do all in their power to make Evangelical religion difficult. The Evangelical Press is censured with severity and the Schools are threatened. Under the Concordat they have no legal status and an attack on them could not be withstood. The open attack has not been made, but there is evidence that it is being prepared by administrative measures. The World's Evangelical Alliance has done much for religious liberty in Spain and will be ready if the need arise again to intervene in the direction of freedom.

Methodist Union Everything points to the reunion within the near future of the three Methodist Churches in this country. The spirit that brings union into being must be the spirit of fundamental unity in aim and belief, and this exists in the Churches. The effort to stay the Union in order that Wesleyanism might unite with the Church of England has not been effective, and the state of the Church of England is largely responsible for the coolness in the support of what at one time seemed a likely outcome of the desire for Unity. Evangelical Christianity is sad when it considers the Romeward Drift in the Established Church, and the Presidents of the Conference have lately spoken very strongly on this point. There is no vital distinction between the Creed. Discipline and Organisation of the three Churches and the great majorities in the Conferences reflect the convictions of the members. The United Church will be able to put an end to unnecessary overlapping, and by concentrating its forces will be able to carry forward its mission with much more efficiency. We were glad to observe during the debates that the great object of the Union Movement was not the formation of a larger Church, but the removal of divisions that should not exist and the determination to consecrate themselves in the spirit of unity to evangelise the people and extend the Kingdom of God on earth. It is plain that the tendencies at work in England lead in the direction of the broadening of the gulf between the Sacerdotal and Evangelical conceptions of the Ministry as evidenced in the grouping of spiritual forces.

The late Rev. Amos Burnet The Wesleyan Church mourns the sudden death of one of its great Missionary Leaders who had been president of its Conference. The Rev. Amos Burnet was a statesman who had done great things for God before he was summoned to the highest post in the Connexion. He was of a rare spirit and his gifts were as highly esteemed at home as they were reverenced in the Foreign Field. Shortly before his home call he paid a visit to S. Africa where he was much impressed by the changes that have taken place during the last quarter of a century. He reported hopefully of the future of Missionary enterprise. At the close of a short article in "The Foreign Field" he writes: "The way for our African people is not being made easier by a Government which consists entirely of white men. The introduction and passage of what is called "The Colour Bar Bill" is a sinister sign of reaction. This Bill actually prohibits members of African races from doing skilled work. But South Africa will learn, as other countries have learnt, that the human mind cannot be permanently repressed and that mere repression is no settlement of anything. "Men of the type of Amos Burnet leave

their mark upon the hearts of men, and though dead they speak through multitudes that have been influenced by their teaching.

Protestant of the Protestants

The Rev. J. H. Rushbrooke, D.D., delivered a stirring address as President of the Baptist Union. He calls his discourse "Protestant of the Protestants," and is in no way ashamed of the position he occupies. He spoke of the Baptist witness for religious freedom and the simplicity of the Gospel. He finds the great unifying principle of Baptists in the protestant motto, "sola fide," "by faith alone," the personal faith which involves direct, immediate relation with God in Christ. The great, simple, splendid Gospel whose rediscovery and reassertion is the glory of the reformation: we have taken it seriously. We exist to maintain it, and to guard it against accretions that obscure and weaken it. Personal faith is for us the royal dominant fact. An individual spiritual experience, and that alone, makes a Christian. "Here stand we: we can no other." There is the right ring in these words. He discussed the proposals of the Lambeth Conference, and said that Baptists are unable to accept the restraint which a rule of Episcopal ordination would impose. He warned his hearers of the vanity of a protest that they "stand for the great grand spiritual principles of the Reformation if this has lost its meaning for themselves, if personal experience is dull, if warm Christian love, even for those of their own faith, have no place in their hearts." All through this address there is a note of personal religion which cannot fail to commend it to all who read its pages.

Dr. Gillie

The Rev. R. C. Gillie, D.Litt., to whom the World's Evangelical Alliance owes a debt of gratitude, has been conducting a monthly discussion in "The Presbyterian Messenger" on "Questions from Life." The August number contains some reflections on Bible study. He advises students to learn by heart the great verses. We fear that this generation has lost much through neglect of familiarity with the Text of the Scriptures. There is so much to learn that young people are not asked to commit to memory those Scripture passages that are the greatest help and comfort to their parents. "It means, get it into your memory by dwelling on it, and thinking it over and applying it to yourself and to your own situation. If you do this, you will make the great discovery about the Bible. God is in it. He speaks through it. He tells you things." "You have to experience the Bible before you can think profitably about how it was made and what the scope of its teaching is." These are wise words which need to be taken to heart by all who have to do with young people. We learn that Dr. Gillie has been set free by his Church for a long holiday. We pray that his rest and journeyings may be a time of refreshing to his own soul, and that he will return to his Church with renewed vigour and a wider experience to minister to its spiritual needs.

The Memory of John Hus

Czechoslovakia has had the Papal Nuncio withdrawn because of the Government's attitude to the celebration of the memory of the great Reformer, John Hus. This means that the Curia objects to that elementary national freedom of reverencing the hero whose name is one of the grandest in the annals of its native land. It seems that the Government this year was not so outspoken as in past years, it did not commend itself to the Vatican, which has taken action by withdrawing its representative. A price has to be paid for the friendliness of Rome. Rome has the political and religious aspects of its past preserved in its present. And it knows how to use both as it suits it. We have never wavered in our opinion that the appointment of a Minister at the Vatican was a grave mistake on the part of England.

"The faith of Christ is the only faith since the world began that has entered and gripped every nation, prelude and prophecy of its ultimate dominion. Christ must reign in every realm; in nation, in business, in art, in home. The whole earth shall yet be His empire, and the whole Universe His crown."

World Mission Notes.

"The Jew First" It is admitted that the hardest sphere of Missionary work lies among Jews. Modern Jews have very little reason to love official Christianity. One country in Western Europe boasted that it had never persecuted the Jew, and the Jews made the truthful answer, because there were not any to persecute. When we look back at the age-long hostility of the Church of Rome to Jews, on the attacks made on them by the Inquisition, of the Pogroms organised in Russian territory, and on the general unpopularity they share in Protestant countries, we are not surprised that they resent to-day the preaching of the Gospel. The writer remembers visiting a Continental Cathedral and seeing a wooden tableau of Roman soldiers scourging Our Lord. The soldiers were given Jewish features, and the hatred of the people for the Jews hundreds of years after the Tableau was carved is shown by bullet holes in the bodies of the scourgers—placed there by rifles brought into the Cathedral. The Jews are as well aware of these facts as Evangelical Christians are ashamed of them.

Objections to Evangelization In some parts of the United States Missions to the Jews are frowned upon. This is notably the case in New York with its very large and influential Jewish population. The Jewish Church in New York is considered by many to be one of the Churches of the city, and its representatives hold places on a number of the religious Committees in the city. It is felt to be bad form to attempt in any way to interfere with the Jewish Faith or to show Jews the more excellent way of the Gospel. We receive our Old Testament from the Jews, we worship the one God, and why then should we attempt in any way to lead them to a just appreciation of the greatest Son of Israel? Do not the Jews truly charge institutional Christianity with showing anything but the Spirit of Christ? If this be the case is it not our duty as Christians to mend our institutions before commending Him Whose Spirit is ignored to His kinsmen according to the flesh? Is it not invidious to single the Jew out for special Missionary effort when there is so much to be done among the heathen?

Our Duty There are twelve million Jews in the world. Their persistent existence throughout the centuries in spite of unpopularity and persecution is a marvel. From this race the Redeemer of the world came. From this race the twelve Apostles were chosen—for no matter what may be said as to those who were men of Judea—they were all descendants of Israel. The work of preaching Christ was to begin at Jerusalem, the capital city of the Jewish world. The Jews have characteristics that fit them to become great missionaries of the Cross. They have genius, perseverance, high ideals and a strong sense of racial brotherhood. All these are needed, and above all they have a great contribution to make to the fullness of the body of Christ. The difficulties in the way are the best summons to the task. We are also witnessing in many directions from among the more educated to the poorer Jews a better spirit towards their Messiah, who is not acknowledged by them to be the Messiah. Instead of slackening in our efforts to reach the Jews we must be ready to do even more for them by our prayers and by our missionary effort.

The Call of Africa The most authoritative work on Missions in Africa is undoubtedly the July double number of the International Review of Missions. It will be treasured by all who have Africa at heart, for in a series of masterly articles it covers the whole field and gives information that otherwise would have to be sought in a great number of volumes. Its contributors are drawn from all the non-Roman Catholic great organisations working in Africa. It closes with a touching "In Remembrance" by Bishop Montgomery, who says "Who can fail to thank God for the prospect of a great uplift for African peoples, the work of missions aided now not hindered by governments? He, the Lord and Master to Whom Africa gave asylum in His infancy, now

comes in strength to this land." Yes, this is true, and the men who lived as Missionary pioneers in Africa have sown a seed that is now germinating.

Islam in Africa The three papers on Islam are full of suggestion. Dr. Zwemer tells us that there are nearly a million people in African Protestant mission schools! He also mentions that ninety per cent. of the educational programme for Africa south of the Sudan is in missionary hands. He closes with the remark that "ignorance of the true character of Islam is to-day the cause of two evils—Timidity in carrying the Gospel to those who seem to have risen so far above animistic idolatry; and Apostasy to Islam as the open door for Christian backsliders." Dr. Miller, reviewing the situation, says that "an army, not a mob, is needed for the evangelisation of Moslem Africa." And the duty of supplying the need is urgent. M. Delafosse says: "Experience has amply demonstrated that it is more difficult to convert a Mussulman than a Pagan, whether it is a question of converting him to Christianity or merely European ideas." He is hopeful of the prospects of Missionary effort among those who have recently accepted Mahomedanism.

The Future of Africa Africa has become race conscious. This is in itself a portent but we must be careful lest by unwise teaching we lead the African natives to think that they are capable of at once attaining the self-government and institutional stage reached by modern Europeans. We hold as strongly as any individual that "The Church exists to assert the fundamental unity of mankind in virtue of their common relation to God." But this does not mean that institutions and forms of government that have silently grown into efforts to attain ideals after centuries of precedents can be suddenly grafted on to societies with very different traditions behind them. When we recall the mistakes that some of our Missionary enthusiasts who went outside their province in India and China in supporting local political movements and their leaders we hope that similar errors may not be made in Africa. The new openings carry with them new responsibilities, and the closer the missionary bodies stand by their main purpose the better for the future of their work and the future of Africa. Democracy may be the cure for many evils. The Missionaries exist to proclaim Christocracy, a very different thing.

Christian Literature We believe that no more serious task exists in the present day than the supply of suitable Christian literature. The first book that is placed in the hands of the Christian community is the Bible. The Rev. C. H. Wilson gives a list of the books that should be translated, and we are glad to find the Pilgrim's Progress as the one volume by a foreign writer. Outside the Bible the other books are compilations that are needed for the spiritual and educational advance of Africans. In the mention of the Pilgrim we are reminded of the fact that outside Holy Writ no book has been translated into so many languages and has enjoyed so wide a circulation. We wish that the book were more read in England, and we have no fear of the religious development of Africa if the fundamental teaching of the Pilgrim be the accepted doctrine of the Mission Field. It is characteristic that Mr. Wilson mentions the advisability of supplying a translation of the Book of Proverbs or selections from the book. The African can appreciate the teaching that comes to him in these pithy sayings. Much of his own teaching is in the form of proverbial wisdom.

Pagan Europe It is a new note on English Missionary platforms to find the Treasurer of the Wesleyan Missionary Society declaring that a missionary policy of to-day should deal principally with Europe. The paganism of Western Europe is worse than anything in Africa, and the anti-Christian feeling in Eastern Europe worse than anything on the face of the globe. We wonder is this recognised? The Bishop of Durham states that only one-fourth of the people in France has any attachment to the Church of Rome. Those who know the real spiritual condition of the Peninsula are convinced that there is survival of superstition of an almost incredible kind with a militant unbelief. Italy, too, is in a sad state and there is need for a spiritual revival in Germany. As for Russia, the more that is known concerning that land the more dismal the religious prospect is. It is said beyond words to see how Europe has lapsed from

faith. The Church of Rome in the eyes of Englishmen as judged by what is seen of its activities here is a very different body to what it is when seen in the lands where it has had undoubted sway and has lost its grip. In Europe it is at its best in England, and at its worst in the Peninsula where it has had complete sway as a religious force. Unless a reform take place Christianity, if presented by Rome only, has no real future before it. The facts may appear unpleasant in the minds of some Anglo-Catholic idealists. Unfortunately they are only too real.

Dr. Reuben Saillens on French Religion Dr. Saillens, in a recent speech, said that the religious state of France is deplorable. Great centres of population are as ignorant of true religion as Africa. Millions have never seen a Bible, and are ignorant of the Roman teaching. But there is a growing conviction that the abandonment of religion is an evil, for morality cannot stand unless rooted in religion. In some places Roman priests are turning to the Bible and its doctrines. A French statesman said: "Let Protestants go on with their propaganda and lay hold of the thousands alienated from religion if they can." He mentioned that an open-air meeting is now held in Paris, when two hundred people listen to the Gospel without the slightest interruption. This is a real new departure in mission work in France.

China It is still extremely difficult to gauge the progress of events in China, where changes take place with kaleidoscopic rapidity. One day there will be a Central Government or a federation of States that will give stability to the great country with its immense population and possibilities. Missionary work is by no means at a standstill, although it is of necessity hampered by conditions of an unprecedented character. The Missionary Church remains faithful, and waits the day when it can advance. The Chinese are a people, or rather peoples, with long traditions, and their conduct during the revolutions that have taken place proves that they are able to live peaceably in the presence of events that sorely try them. The tremendous increase in the circulation of the Bible gives the best ground for hopefulness as to the future.

Missions Life in China Miss Baird, of the Bible Churchman's Missionary Society, gives a glimpse of the environment that surrounds workers in South China. Writing from Nanning, she says: "On Sunday we had a visit from a procession of soldiers and students. They banged at the door and called out 'strike the Christians,' and many other things. They also posted up bills on either side of the door. Miss Lucas found the Christians in the Chapel, praying, and we feel sure that in answer to prayer the soldiers moved away. The worst of all is that the girls themselves are in danger. Yesterday we spent the whole of the morning in prayer. Last night we had another visit from the students; they made another speech, and wrote in large letters over the door and all over the walls that they were going to take over the place, and also threatening that if we did not move out they would fasten us in and starve us out. . . . . While we feel that there is much need for prayer, we are being kept from all fear, and feel it is a privilege to be here to witness for the Master." We believe that the experiences in Nanning are typical of what takes place in many parts of China.

A Missionary Revival It seems incredible that a Church should increase its gifts to Missions in forty years from £1,700 to £80,000! This has been done in South Africa by the Dutch Reformed Church. One Church gave £700 after a Communion Service, and this was a country—not a city—congregation. When the secret of the development is sought it is found in the Whitsuntide Week of Prayer, when the Church gathers its people together to talk over the gift of the Holy Spirit. Then young people are won to Christ and Evangelistic work is made a duty incumbent upon all. The missionary claims of the Church are put in the foreground, and as a result the Missions of the Church are found in South Africa, Central Africa and the Sudan. We here see that when the people of God are on their knees they learn of Him that they have a definite duty to those who have not heard the good news.

India It is certain that much attention will be paid to the proposals for Reunion in South India. The local Episcopal and Non-Episcopal Churches have long been

considering union, and as is customary in these cases, the stumbling block has been the Commission of Christ. The Anglican Church and the Non-Episcopal Churches concerned have agreed to a plan whereby the future ministry of the Church will be Episcopal. Present ministers will not be re-ordained, but all future ministers will receive Episcopal ordination. Missionaries sent from abroad by Non-Episcopal Churches during the next fifty years will not be asked to receive the Commission from Episcopal hands. Needless to say, the scheme which is now put forward for discussion by the Home Authorities has been criticised by those who believe that the Commission of Christ can only be given by those in the Succession. Many who would be classed as "High Churchmen" support the plan that has to be discussed in the forthcoming Lambeth Conference. There is a growing conviction in South India that if the Churches do not unite with the goodwill of the Home Churches, they will come together of themselves.

Wireless and Missions

We confess that we were not prepared to learn that the Labrador Moravian Missionary School has a wireless set that receives the time signal from the Eiffel Tower and can hear music with varying success. The world is contracting, and the sense of isolation that must overtake workers finds relief in the messages from the outer world. The good fifty-year-old ship *Harmony*—the smallest vessel to cross the Atlantic regularly—in addition to supplies and Missionaries, had on board two Czechoslovakians who will engage in anthropological work and will give medical aid when needed to the Mission Stations.

Work Among Lepers

The leper must always appeal to the Christian who remembers what the Great Physician did for those afflicted. Modern science has made great progress in the treatment of the disease, and when the patient reaches a certain stage he becomes a wreck, and nothing can be done to cure him although his sufferings may be relieved. In early cases the disease can be stayed, and the patient can be sent back to his friends and to his ordinary occupation. The treatment is costly and is only successful when the sufferer is cured of other complaints from which they may suffer. The Mission to Lepers primarily means preaching the Gospel to the afflicted and at the same time doing all that can be done for their bodies. No work has been carried forward amid surroundings that in the past from the physical side seemed more hopeless. It had its spiritual triumphs. Now we are able to look forward to physical cures and to the knowledge of the power of the Gospel being carried by grateful patients who have found the Saviour to be their personal Redeemer.

Missionary Reunions

The World's Evangelical Alliance is fulfilling notable service to the Missionary Societies by maintaining at the Alliance House (19, Russell Square, W.C. 1) a monthly gathering, where those interested in Missions, without distinction, can meet one another in a devotional atmosphere, and study methods and progress in the light of the world call. "Around the World with the Missionary Societies" is an attractive title for these Reunions, and the new Session, which opens on October 21st, represents conducted tours through China, Madagascar, Central America, South Africa, Italy and Canada. Many Societies are now housed in and around Russell Square, access to which is easy, by tube or 'bus, from all parts. We hope all readers of "World Mission Notes" who can do so will endeavour to remember the third Thursday in each month, at 3 p.m., and be present; while those in foreign parts may like to share the united fellowship the Reunions represent by the arrangement of similar gatherings on the same day, and at the same hour. It is in the Mission Field, face to face with the gigantic forces of heathenism, that Christians of different Churches become most conscious of their essential oneness, and learn to estimate most truly the relative importance of the things that divide them. Letters we are constantly receiving from the Mission Field testify to the value of the Evangelical Alliance in enabling this steady movement towards unity. A similar consciousness in making itself felt at the home base can become the greatest impetus to the fulfilment of the Divine Commission, and prove the highest reflex blessing on missionary endeavour abroad.

Books Worth Reading.

LUTHER AND THE REFORMATION.
By James Mackinnon, D.D. Vol. I., Early Life and Religious Development. (Longmans, Green & Co. 16s.)

It is significant of the present state of ecclesiastical opinion in England that until the appearance of this admirably-balanced and strikingly-informing life of Luther, no notice has been taken of recent knowledge gained in Germany by Protestant English writers. "The last word" on Luther has been said by German and other Roman Catholics who, professing to write with the latest records before them, have misrepresented the man and the great work which, in the Providence of God, he was enabled to do. All along the line the Protestant position has been exposed to attack by Roman and Anglo-Catholics, and statements that are untrue have been repeated on the house top with a confidence born of the conviction that they are unanswerable. It is the custom of British scholars to believe that what is true can be permitted to take care of itself, and this is not only the case with scholars, but with large masses of earnest Evangelicals. We have been awakened from our slumber by the progress of Mediæval ideals in the Church of England. Before Evangelical Christianity in this country had grasped the fact, the gravest threat to the Reformation has been made, and to-day the Church of England is once more at the parting of the ways. And the main cause of this is Protestant ignorance of fundamental historical facts and the calm acceptance of opinions that are without historical or scriptural foundation.

Dr. Mackinnon is well equipped for the work he has undertaken, and he has done it well. In this first volume we have the life of Luther sketched with an accuracy and insight that are beyond praise. He has made full use of all recent discoveries, and is able to counter the statements of Grisar and Denifle that have been accepted as true. The Roman Catholic attacks on Luther have been translated into English—the facts have not been given. "It has thus contributed to diffuse a one-sided view of Luther among English-speaking readers, and it would appear that it has had some influence in accentuating the anti-Luther spirit in certain circles." Dr. Mackinnon shows how unfounded assertions made by Roman Catholic historians have been accepted as true by British writers. Surely this is not to the credit of Protestant historians! Eternal vigilance is the price we must pay for the retention of our liberty, and we suspect that the over-specialisation of historical research is responsible for the free field that has been open for the spread of untruths concerning the great dynamic forceful personality of the Reformer. No one can any longer plead ignorance of necessity with Mackinnon before him, for here we have the facts fully documented by a man who knows the period and is thoroughly competent to set forth the truth.

It is impossible to summarise a book that covers so much ground as this history covers. We have a full-length picture of the home and early environment of Luther. We have discussed the motives that led to his becoming a Monk, and there is no attempt made to conceal the honesty of his devotion to monastic principles and his thorough-going advocacy of their being carried into effect. We have the account of his visit to Rome and its influence on his thought. The condition of the Church is shown, and we do not wonder that it made so great an impression on the mind of a man who believed that it could be reformed from within. A brilliant and comprehensive account is given of the Renaissance, and the different types of men who took part in that movement. The contrast between Luther and Erasmus is well drawn, and we see that although the Renaissance influenced Luther, his mind was not that of a humanist, but of an ecclesiastic who believed in the Church and its mission.

The story of Tauler has never been better related, and we see how the teaching of that simple man, and the thought of Augustine as opposed to current scholasticism, took possession of the mind of Luther long before he ever dreamed of becoming a Reformer of religion as distinct from an ecclesiastical Reformer. One of the most masterly chapters of the book is that in which Dr. Mackinnon narrows down to 1518-19 the date of Luther's great discovery of justification by Faith only. That was a real crisis whose effects were seen in everything

be afterwards undertook. The traffic in, and character of, Indulgences are described, and although it is admitted that in the sermons of Tetzel the passage does not occur, "As soon as the money in the coffer rings, the soul from the fire of purgatory springs," it is clear that he did preach in this sense. Then we read of Luther's attack on Indulgences, which brings the volume to a close.

Dr. Mackinnon has grasped what is too frequently forgotten, that "Priestcraft is of the essence of mediæval Christianity." It is of the essence of modern Roman Catholicism and Anglo-Catholicism, and is the stern foe of all Evangelical teaching as found in the New Testament. We wish that this was more fully understood, and hope that the chapter, "Doctrine of the Church and Sacraments," will be read by all who wish to understand the true nature of the struggle that is being repeated in England. This conflict means life or death to Reformation principles in the National Church, and if the mediævalists win it will involve a great apostasy that will cause all Evangelical Christians to engage in a campaign for the life of their fundamental convictions. We sincerely hope that this great book will be diligently studied by all the Clergy and Ministers, as well as thoughtful laity of our time. If it is, we may expect to see the overthrow of the priestcraft that again is asserting itself in English life, and a return to the teaching of St. Paul and the primitive Church.

CAN WE THEN BELIEVE? By the Right Rev. CHARLES GORE, D.D. (John Murray. 6s.)

It is probably true that Bishop Gore and Dean Inge are the most widely-read of present-day theological writers. They are frequently in conflict, but both have won for themselves the good-will of their readers, as they are honest and outspoken. We venture to say that both of them are considered more stimulating than trustworthy in a great many of their opinions, and when they are in conflict it is impossible for any thinker to reconcile them. Dr. Gore published three volumes, in which he gave expression to his belief. He has now published a fourth, which summarises his views and replies to criticisms. Let us at once say that there is much that all Christians will welcome, for he holds firmly by the Deity of Our Lord, His Virgin Birth and Resurrection. He believes also in Divine Revelation, and considers that to understand the character of God we must know His Son. He rejects the historical story of the Fall as an event in history. He says, "It is mankind in the mass and in the sequence of generations which appears as fallen and ruined by sin—that is the old Adam; and the second Adam, the head of the redeemed race, is at hand to save him. This is the substance of Christian theology—and of St. Paul's theology; and it loses nothing of its real force if we recognise in the stories of Genesis not a literal history, but a true vision of Man as God made him, and as man as he has made himself, conveyed in the form of an unforgettable story." He emphasises the fact that on the basis of the Christian faith all knowledge can be fearlessly appropriated and made our own.

We cannot accept Bishop Gore's view of the Kenosis—that mysterious subject—as a satisfactory explanation of the Incarnation, and do not think that he has satisfactorily answered the criticisms made upon it. We prefer to take the general sense of the Epistles of St. Paul to the disputed interpretation of one word. We agree with him in his acceptance of the Johannine authorship of the Fourth Gospel, and are convinced that sound history will return to this view. We have frequently asked ourselves why should the traditional authorship be rejected when none of its supposed supplanters can answer one-half the difficulties raised as fully as the old view? We are surprised by the literary and spiritual power of the book; we know that it stands by itself among the four Gospels, and find in these facts no ground for holding that it could not have been written by the son of Zebedee, who was the intimate friend of Our Lord. If we had not the knowledge we possess of the past of St. Paul, his Epistle to the Romans would seem to be an impossible work by a first-generation Christian. And we know nothing of St. John's early or later training. The existence of the New Testament is an inexplicable marvel, if we do not bear in mind the indwelling experience of Christ in the hearts of those who were inspired by God to write the sacred volume.

Dr. Gore is the greatest of Anglo-Catholics and has been in the past an out and out opponent of Devotions before the Reserved

Sacrament. Lately he has somewhat changed his attitude, and is in favour of their toleration. "It is recognised," he writes, "that the most mediæval and extra-liturgical cultus, which it is sought to introduce amongst us, was unknown in the Church universal for a thousand years and more, and is still unknown among the Orthodox. I do not wish to see it stringently prohibited under a compulsory discipline. But I think it ought to be discouraged as tending towards a false theology. The permanent presence of Christ on earth of which the New Testament speaks is His presence in His body the Church. It is to that only that the Eucharistic gift is directed. There is no other shrine of divine presence among us suggested than the Church." We believe that every individual Christian is the shrine of the indwelling Christ, and that the Church has Christ dwelling in it by the Holy Spirit. If there be no other shrine than the hearts of the faithful is it not opposed to elementary Christian principles to extend toleration to what is foreign to primitive Christianity? There is in the air a desire to tolerate in the Church every practice, no matter how opposed it may be to the message of Holy Scripture. Do we not find in the changed attitude of Dr. Gore a proof of the pull of extreme Anglo-Catholicism and also the force of a logic that a false idea of the presence of Christ focussed in the consecrated elements working itself logically out in sub-Christian adoration which is not far removed from what the scriptures look upon as idolatry? The book of Dr. Gore is at once a warning and a portent.

ROMAN CATHOLICISM. By C. H. H. Wright, D.D. (Religious Tract Society. 3s. 6d.)

We heartily welcome the reissue by the Religious Tract Society of this most useful handbook to the Scriptural antagonism of the distinctive doctrines of the Roman Church. There is need for a better understanding of the main differences between the message of Holy Scripture and the accretions and perversions that have passed as Christianity in mediæval and modern times. Of the competency of Dr. Wright to fulfil the duty he undertook there can be no doubt, and no book offered for sale is at once so clear, compendious and convincing as this volume. What Rome really teaches can only be grasped when her dogmas are examined in the light of Holy Scripture which she reverses in the name of the Church. It is sad to think that Roman Catholic teachers actually push Christ off "the throne of mercy," and while Mary is seated upon it. This we contend is giving to the creature the honour due to the Creator, and is Mariolatry. The chapters dealing with the Sacraments and the Mass deserve careful study. We wish that Study Circles would make "Roman Catholicism" their Text Book. By so doing they will do much to drive back the wave of Romanism and pseudo Catholicism that appears to overwhelm so many. Knowledge gained to-day will save British Christianity from much future conflict and deterioration.

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